

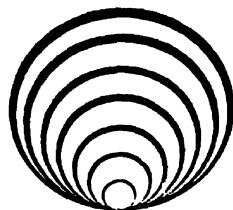
# **KNOWLEDGE OF KNOWLEDGE**

**ESSENCE OF KNOWLEDGE**

**VOLUME - I**

**SWASAMVEDYA SWANUBHAVADEVA**

**SRISRI BABATHAKUR**



**SACCIDANANDA SOCIETY, KOLKATA**

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*Dedicated to  
the Universal Soul  
appearing as  
aspirant seekers  
the Lover-devotees*





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## **Publisher's Note**

By the grace of Sri Sri Babathakur, the realizer mystic sage with a difference, Saccidananda Society gets the special privilege of publishing yet another treasure trove *Knowledge of Knowledge* which, as usual, is a part of the edited transcribed discourses of Sri Sri Babathakur Himself over the past three decades. The common man thinks of knowledge as a mere piece of information package entitling him to be aware of the happenings in the surroundings. Ancient sages while preparing the Indian scriptures or Shastras visualized knowledge as of two separate functional identities—Parajñana and Aparajñana—knowledge pertaining to the Supreme Self and knowledge pertaining to the mundane affairs respectively. This was, perhaps, necessary for the societal requirements at that time. At this hour of an era of booming and bursting Aparajñana, dual appreciation of Jnana or knowledge is only a convenient way of modelling the whole which, therefore, is just a pseudo-truth. In fact, Sri Sri Babathakur insists that those Jnanas are complementary and supplementary to each other.

*Knowledge of Knowledge* is essentially the Supreme Source of Knowledge and the conundrum pertaining to this Ultimate Reality has been solved here by Sri Sri Babathakur through apocalyptic vision.

The content of the treatise is spread over 20 chapters and more than 350 pages in which Supreme Reality, Knowledge Absolute, Ajñana-Jñana-Vijñana-Prajñana, Saccidananda-Brahman-Atman, Science of Oneness, Realization and Self-Realization, Atmajijñasa, Puja, Upasana, Bhakti-Bhakta-Bhajana, Birth and Death—all have received systematic and in-depth analysis along with their correlations, identifications and significance. With such incisive analysis and thorough logical conviction revealed to Sri Sri Babathakur, the Knowledge of Knowledge has been disseminated using apologues wherever required, to make things easier for the general readers.

We thankfully acknowledge the services of a host of devotees like Sri Amar Basu, Sri Murari Saha, Sri Santimoy Dutta, Smt. Tapati Guha and others in transcribing, compiling, editing, processing and printing of the book. They will surely receive Sri Sri Babathakur's divine grace and blessings.

*Knowledge of Knowledge* could not be completed in a single volume. The second part, therefore, remains due.

The price has been kept reasonably low to suit the average pocket.



## **Preface**

The word knowledge has been lexicographically defined as the fact or condition of knowing something with familiarity gained through experience or association. It has also been defined as the range of one's information and understanding. The word which has its root in the verb to know is closely associated with the power of direct cognition, and cognition is directly related to the power of knowing including awareness and judgment.

Knowledge as defined above is obtained through our sense organs which create various impulses and these impulses are at the root of our everyday experience. This experience is broadly known as knowledge. But knowledge perceived through the senses has its limitations inasmuch as it is transitory, changeable and perishable. It is objective knowledge of names and forms pertaining to the phenomenal world. It is the transitoriness of the sense-perceived world that has prompted man to look for something that is imperishable and permanent. And this quest has revealed the existence of something which is beyond the perception of the sense organs.

The revelation that Truth is only the permanent and attainable object is not merely a putative assumption, it is experienced only by a perfect realizer—a Sadguru. Such a realizer is Sri Sri Babathakur who has experienced the numinous majesty of the Supreme Reality and has directly known the unknowable. His crisp and succinct pronouncement “All Divine for All Time, as It Is” is not a melange of diverse scriptural doctrines, it is revealed knowledge—Knowledge of Knowledge, the oneness of Self-Divine. His other coined words and phrases such as Nityadvaita, A-Bhedabhed Tattva, Missionless Mission, Science of Oneness, Oneness of Knowledge/Knowledge of Oneness and Knowledge of Knowledge are essentially the expressions of his realization of the oneness of Self-Divine. These Mahavakyas, though frowned upon by pundits and pedants, are unique and unconventional yet irrefutable. Says Sri Sri Babathakur:

“My realization of the oneness of Self-Divine, the Reality or True Nature of ‘All Divine for All Time, as It Is’ is not a conventional one. The Supreme Divine Self on His own accord reveals in my heart in His unique and original style, quite uncommon to others in the past and the present. In and through innerscient voice, spontaneous devotional songs and lyrics, Supreme Divine Self—Eternal Substratum or Ultimate Essence or Reality—reveals in me at His Will. In that eternal light of divine revelation my entire nature has become thoroughly unified and identified with that Essence. What I am is nothing but a spontaneous expression or light of ‘All Divine

for All Time, as It Is'. All my power, knowledge, joy or delight, love, peace, etc. are spontaneously evolving expressions of the Supreme Divine Self who reveals Himself at His Will as Sadguru and Supreme Divine Mother, as well as innumerable gods and goddesses and the countless living universes. Hence the reality is that Supreme Divine Being and becoming is not distinct or separate from me, nor am I distinct or separate from that Reality. This is the Knowledge of Oneness...." *Sanai Tattva*, p-3.

*Knowledge of Knowledge* deals exhaustively with the Supreme Knowledge that is the underlying truth of life. Sri Sri Babathakur's exposition of the Truth Eternal is not a matter of intellectual argumentation, it is Divine Knowledge which only a perfect realizer can throw light on. This is the Knowledge that is the ultimate answer to one's quest for identity, which makes one firm and stable on the essence of the Mahavakya *Tattvamasi*—Thou art That.

*Knowledge of Knowledge* consists of 20 chapters, each of which represents Advaita realization—the realization of the Knowledge of Oneness and Oneness of Knowledge—and is complete in itself. All the chapters unfold the eternal beauty and nobility of the Reality Absolute in which no second entity as duality or relativity is possible. The chapters have been culled from the spiritual discourses of Sri Sri Babathakur transcribed some 30 years ago. The words that poured forth spontaneously and copiously from within are so potent that no intellectual reasoning can make a dent. What was uttered almost three decades ago is the imperishable eternal Truth which remains ever shining. Not a word, nor even a comma or a colon, has been changed. Truth never changes.

Seekers of Truth will find in this book answers to all questions that may arise on the journey of their spiritual quest.

**Murari Saha**

## **A Few Words on *Knowledge of Knowledge***

This is predominantly an age of science. Scientific thought and achievements are making themselves felt in every sphere of human life, be it for better or worse. In the field of philosophical thought it has overthrown the mechanistic materialism of the previous age. In the sphere of religion it has shaken the foundation not only of all sectarian and institutional religions, but of all forms of anthropomorphic faith. It seems that before the rising tide of scientific knowledge the anthropomorphic religions like polytheism, deism and ordinary theism will be swept away and sink into oblivion. In fact, no religion can hope to survive the onslaughts of science and satisfy the demands of modern scientific thought. It must be based on such universal principles as are not contradicted but confirmed by science. It should also be universal in its scope in the sense of embracing all that is valuable in other religions and despising none, but showing them as progressive steps in the attainment of enlightenment by man. Vedanta, which is the gift of India to the world, promises to be such a religion, and it may very well become the future religion of the world.

The Western thought is wedded to science. In the opinion of great Western thinkers of the two previous centuries, Vedanta is sure to influence the West through the medium of scientific thought. Some of them strongly believe that the Vedanta philosophy can give what most Westerners are now looking for, namely, 'a religion that shall express and render to them an experience of the transcendent—immanent eternal life that physics has now deduced to be the nature of the universe'. Prominent Eastern thinkers believe that the Western people can have the Vedantic spiritual outlook of life only if they are guided in their actions and achievements in the outer world by the motive and conscious effort to reach the consciousness of God. Vedanta has the superb quality of adaptability and that is nothing modern development but is in perfect consonance with the tradition and genius of Advaita, the teachers of which would adopt different methods of setting forth their doctrines to suit the different aptitudes and temperaments of seekers after the Vedantic life and experience. The Western thinkers have begun to understand and accept that there are 'not two elements, but one; not body and spirit, but spirit only. It is when the self can know that it has no separate existence, no life of its own, but is already a part of what it wishes to behold, the very thing that it is trying to induce—when in short it can say 'That which I am seeking, I am'—it is then that it becomes aware of the eternal Self which is its own self, and the self of all the creatures, which includes the whole world and, in fact, is the whole world.

There are some reasons as to why Advaita Vedanta is the best that India has to offer to the world. While for the non-Advaitic systems of Indian thought there may be cited parallels in the West, for Advaita there seems to be none whatsoever. Sometimes comparison is drawn with some Western thought patterns, but a deeper study makes it clear that they differ from Advaita in essentials. Advaita indeed has a unique place in the thought and experience of mankind. One special feature is this that Advaita is inclusive of, and not opposed to, the theistic approaches to Reality. It is idle to argue that God has no place in Advaita. Shankara, the great exponent of the non-dualism of spirit, which is Advaita, has left behind him soul-moving poems of adoration of the various forms of personal deity—poems that constitute a grand testimony to the intense devotion of their author. The worshipper-worshipped relation is a genuine relation and it is a sublimation of all other relations. Other glorious examples are Sri Chaitanya Mahaprabhu and Sri Ramakrishnadev whose basic Advaitic attitude behind their outer devotion and ecstasy is a well-known and well-established fact.

But the sublimation of all other relations which has been mentioned above, as Advaita says, is transcended in the final distinctionless experience. What is more cannot be less. If Advaita is more than theism, it cannot be atheism or antitheism. While various theistic doctrines can quarrel among themselves, Advaita has no quarrel with any. According to Gourpada, Shankara's grand teacher, Advaita is the whole and the original whereof the different religio-philosophic systems are parts and variants. The Upanishads say *Sarvam Khalwidam Brahma*, i.e. all is surely Divine, but Sri Sri Babathakur, to whom the present book *Knowledge of Knowledge* owes its origin, goes a step forward by his grand enunciation "All Divine for All Time, as It Is". The writer of these lines heard him once say that the Divine has given him five super-arguments which have the power to floor all counter-arguments raised against Advaita but since he deems nobody as his opponent those super-arguments will lie in the coffer unused.

The ultimate Truth, the spiritual Truth, reveals its glory to the Rishis, the seers. Science often boasts that all its knowledge stands on reality as directly perceived. But the instruments of this perception are the senses only and they, in the opinion of the great Rishis, cannot be relied upon as our senses and even our mind are conditioned by various factors, both internal and external. So, the Rishis transcended the mind, the conscious mind, and they realized the Truth with the help of what is called by Sri Ramakrishna, Shuddha Buddhi. This inner super-consciousness realizes the universal consciousness. That does not mean that reason is something looked down upon by the seers. They were not at all opposed to reason, and they encouraged questions based on reason wherever the scope permitted.

There are three factors that are indispensable in the matter of determining the Truth.



The Indian terms are Shruti, Yukti and Anubhuti, i.e. the scriptures, reason and experience. It goes without saying that Truth is super-sensible and thus the scriptures, if read by one's own effort, is not likely to reveal their inner meaning and there comes the need of a realized master, a Sadguru, who explains the subject in the light of his own experience, a knowledge acquired firsthand and not a borrowed one. But if we rely only on the scriptures the revelation has the danger of being dogmatic. So scriptural knowledge as explained by the Sadguru is subjected to rigorous reasoning and when reason is satisfied the aspirant, the keen student, immerses himself in the Truth and realizes the innermost meaning, receives the Light himself. All the knots are then snapped, all the doubts dispelled once for all. The reason, on the other hand, is also not allowed to dominate as it is known that reason oftentimes is only the rationalization of our desires. And again if we totally and solely depend upon experience, there is a chance of our being misguided, because experience not backed by reason may lead us astray. So, the ideal state is where all the three point to the same light. Then and then only can we confidently say that we have found the Truth. Approved by the Shruti, i.e. the record of our past experience, and reason and personal experience the Truth becomes absolutely valid.

The essence of religion, as seen by Swami Vivekananda, the religious revolutionary, is to liberate religion from the stranglehold of rituals, authoritarianism of the priests—the scriptural lawmakers—and the illusion termed Maya which is actually a product of man's own imagination. He propounded the concept of Vedanta, i.e. the golden Truth in the Vedas, and declared that the first principle of Vedanta is realization. He said, 'He who realizes is the true religious man. Man has a divine gift from God, the gift of reasoning. As man has been blessed with this superb gift, it is his duty towards God to utilize it. Man must realize religion and that comes from reasoning and not from blindly accepting whatever the scriptural lawmakers say. It is the mystic who is the true prophet because he seeks enlightenment from firsthand experience. A mystic does not cater secondhand thoughts. All that is taught by him is based upon his own experience'. Swamiji further said, 'We tend to become hypnotized by our surroundings and habits. The province of Vedanta is dehypnotization, its goal is Knowledge. Emotions have more connection with the senses than with the faculty of reason and, therefore, when principles are entirely lost sight of and emotions prevail, religions degenerate into fanaticism and sectarianism. They are no better than party politics and such things'.

Mere belief is dangerous. It gives us an appearance as if we know. Even to be a sceptic, to be an agnostic, is better. To be true when we do not actually know is better because this honesty of accepting that we do not know will help. This honesty, since it stands on Truth, will grow. One day or other we shall start seeking, because nobody can remain in deep ignorance for long. Everybody wants to know. To know is

such an intrinsic desire in man that we cannot avoid it if we are true. Man is a quest, an eternal enquiry, a perennial question. The quest is for the energy that holds existence together—call it God, call it Truth or whatever. Who holds this infinite existence together? What is the centre of it all, the core of it all? Science, philosophy, religion—all ask the same question. Their answers may differ but their question is the same.

Is God a figment of the minds of the weak, the ignorant and the superstitious? If so, how is it then that each religion has produced great souls, much greater indeed than any other discipline, as the testimony of contemporary critics shows? If religion is only a make-believe, how is it then that intelligent people throughout history have felt drawn towards it and have practised it with great devotion? Even now, in the present age when science dominates, people are swayed by religious sentiments. Not only that, even eminent scientists have been known to be deeply religious.

Those who have inner knowledge in religion claim that if it is also a science in that it has some time-tested methods leading to the ultimate result known as God. Religion takes us closer to God, who is both personal and impersonal, depending upon one's point of view, and who represents a level of development attainable only through great efforts. Religion is therefore a science of development, a science involving the use more of one's internal organs than of external organs. The results that one attains are essentially internal, but they also show themselves in one's life. The man who undergoes the change is reborn, as it were, for he has reached the state represented by God, the embodiment of peace and bliss, the embodiment of every desirable quality from the human point of view.

Now, here comes a book—*Knowledge of Knowledge*—which satisfies questions, myriad in number. It boldly faces the man who is an eternal enquiry, a perennial question. It can do so because the words that it contains are not the products of any calculated brainwork, a philosophical exercise, they bear the stamp of authority since they originate from the Divine—they are revealed words. Questions have been tackled from all possible directions and the book leaves nothing untouched. The wonder person who offers us this grand spiritual banquet is only the vehicle, only a flute in the hands of the Divine. He has no desire of his own, whatever he does is done out of sheer compassion for the suffering humanity. His treatments are unconventional, cogent and penetrating and exhaustive. They always lay emphasis on experiencing. "Inner formation," as he puts it, "not information" is the goal. Seemingly heavy and abstruse points are also explained lucidly. It is said that clarity of thought is best represented by the manner one puts them and Sri Sri Babathakur has no peers in this field. Whoever has met him, has heard or read his discourses will agree if it is said, "he is a great achievement of our age", and that "he brings a fresh breeze of original thinking". His thoughts resound as echo in the mind of a keen listener or reader and

he feels the subtle pleasure of this unique sublime unison. He undoubtedly stands head and shoulder above all the spiritual masters and thinkers of our time.

Religion, according to him, urges us to take a positive attitude towards life. It warns us about the difficulties we may have to face, but it asks us to rise above them, grow too strong for them. It is impossible to conceive a situation in which life will be only an unmixed pleasure, but it is given to man to reach a state in which, whether he has pleasure or pain, he remains completely unperturbed. The Mahavakya “All Divine for All Time, as It Is”, which has been given by him to us is the master key that unfailingly opens the mysterious chest containing the grand solution to all problems. We do not know now who we are and what we are capable of; religion gives us a status which comes from God, a status of supremacy because God Himself is supreme. If God is only a symbol, we are part of that symbol and therefore we are also supreme. This status is not a matter of faith, it is an experience which is as true as Truth itself. He has taught us, in line with the Bhagwad Gita which defines yoga, as *Karmashu Kaushalam*, that one must forever strive for excellence, or even perfection, in any task however small, and never be content with the second best.

I am extremely grateful that I have been blessed through this responsibility given to me to write a few words about the present book. I have tried to meet this responsibility in the best way possible remaining alive always to the fact that my humble words and thoughts can never gauge his overwhelming spiritual stature. So, I conclude by repeating what Arjuna said in awe and wonder to Bhagawan—

*Namah purastadatha prishthataste*

*Namohstu te sarvata eva sarva.* (Gita XI-40)

Salutation to Thee in front, salutation to Thee from behind and hail to Thee on every side...as Thou art All.

Hari Om Tat Sat

**Niranjan Bannarjee**



## Exordium

*Knowledge of Knowledge* is the title of the book which is to be understood perfectly, true to the implied meaning or the essence of the words. The implied meaning of the title is the true realization of the same. This knowledge has been graphically and analytically defined and expounded from and by the light of Self-Realization (Swanubhuti) with lucid expressions for the enlightenment of all without considering their caste, creed, sex, faith, cult and qualifications. The sincere, honest and attentive reading, hearing, repetition and meditation of the words (sayings) will conduce inner illumination and revelation of the knowledge of Self-Divine. How the unfoldment of such Right Knowledge will be possible is the content and quintessence of this classic treatise.

*Knowledge of Knowledge* consists of 20 chapters. Each of them individually unfolds the truth and reality of the treatise in a specific and graphic manner, and all of them, as a whole, unfold the Supreme Truth, Reality and Realization from the light of Swanubhuti, the total unfoldment of the Ultimate Reality or Knowledge Absolute ever known as Prajnana Brahman, the Saccidananda Godhead Absolute. Each chapter is filled with the light of Realization which reveals the underlying Essence and Knowledge of all aspects of manifestation—gross/outer, subtle/inner, and subtler/central nature of life. The truth and realization of each chapter support and help the next successive chapters, in the light of culmination which finally finds the total consummation of the Truth and Realization of all chapters.

The revelation of Knowledge and Bliss, the essence of each chapter, is found with specific character (style, manner and fashion) which embraces the truth of Wisdom. Truly speaking, the same one Knowledge, Essence, is experienced directly in the words of each chapter. Therefore, Knowledge of Oneness and Oneness of Knowledge is realized directly as the self-abiding nature.

The unfolding nature of the Prajnanatattva through Vijnanatattva and the others gives rise to truth and reality of the same in three interesting principles of infinite nature, they are: (i) philosophy or Tattvavidya (Darshan), (ii) energism or work of Wisdom, i.e. Knowledge and Science (Vijnana), (iii) religion, (Dharma) the underlying essence, the sustaining principle, the essential character or the substantial character.

For the realization of the Prajnanatattva, these three principles function sometimes individually and sometimes combinedly. They find their identical nature directly in the realization of Knowledge Itself. They find their perfection in life when Oneness of Knowledge/Knowledge of Oneness manifests. Manifestation of Oneness of Knowledge/Knowledge of Oneness is possible only when the three principles work at a time

in harmony and unity, in concord and not in discord, when all these factors come to a culminating point and merge there without the least of difference with one another.

*Knowledge of Knowledge* embraces all the manifestations of Knowledge principle and shines in its pristine glory.

The word knowledge (Jnana) is very common, hence universal. Existence and knowledge are identical. Existence of creation and knowledge of creation—both are one in essence. As it is said, to exist is to know, and to know is to exist, which is the experience of life. Life is knowledge personified. Knowledge (Jnana) and its inherent power or Shakti, called Swabhavashakti characterizing knowingness, luminosity, awareness, glory and the rest are one in essence. They inhere in Knowledge in which they remain undifferentiated and unmanifested. In course of manifestation they appear in various ideas (Bhava), names (sound/Prana), forms (body) and the rest. Knowledge Itself is Jnanaswarupa, which in Its true nature is unqualified, attributeless and transcendental but in Its qualified nature It is attributeful and manifested as both the universal and the individual. The universal aspect pervades all individual manifestations of all kinds and species—causal, subtle and gross.

The universal life is the lord of all individual life. Universal life means universal Knowledge/Consciousness (Jnana/Bodha), and individual life is individual knowledge/consciousness. Life is verily the unity of knowledge and consciousness which together with its Swabhavashakti and its various manifestations dwell in the universal Knowledge with its Swabhavashakti and its diversified manifestations. Life itself is the experiencer and enjoyer of the Swabhavashakti and all its manifestations.

Since Knowledge or Jnana is the underlying Essence or Substratum of all, it is the abiding reality of all lives and their objects of experience and enjoyment. As in sugarcane of all shapes (form) and names, sugar is the essence or abiding reality, so in all lives of different nature and their objects of enjoyment and experience, Knowledge is the abiding reality, the underlying Essence or Substratum of all of them.

In life, Knowledge reveals the mystic game of its wonderful nature which again is experienced by life itself. The revelation of Knowledge in life, in Its various gradations, unfolds the secret of Its truth and reality in a very scientific and wonderful manner. In course of revelation It unfolds Its true nature in and through Its uncommon and unique process. Life originated from Knowledge existing in the same experiences the glory and reality of the same within and without through some gradual manifesting process for its own realization.

Real Existence is infinite, so also is Real Knowledge. It is not experienced in all lives easily. For perfect experience and knowledge this life has to pass through so many diverse courses of contradictions in which many an unreal existence and unreal knowledge is experienced. Thereby life knows that both the truth of Existence

and Knowledge must be discovered in life. It says that the finite is unreal and the infinite is real. To know both the finite and the infinite as one reality (Knowledge), a special Knowledge is needed, which is infinite, eternal and everlasting and also One without a second. Infinity, Reality, and Eternity are one in Essence.

This eternal oneness is of the nature of Pure Consciousness/Knowledge or Supreme Wisdom called Prajnana which is the highest discovery of the aspirant lives of the highest order ever known as sages, seers and saints of all ages. It is the culminating result and consummation of rigorous spiritual Sadhana or endeavour through self-control, self-enquiry and deep meditation in their hearts. Perfection and Realization of life already lies in the heart. It remains partially covered by the diversified manifestations of the reflection of inner knowledge. Manifestations are numerous and diversified but the manifestor is the infinite One. Manifestations differ from one another owing to their diversified expressions and characters, while the manifestor, being infinite and eternal One, is unchangeable, real, One without a second.

The Supreme Wisdom classically known as Prajnana is 'Oneness of Knowledge/Knowledge of Oneness', which is verily Knowledge of Knowledge, Realization of Realization. It is the Ultimate Reality and Cause, the Fundamental Essence, Supreme Truth, the Highest Good. It is without beginning, without end, without change or alternative, and has no duplicate, supplement or substitute; hence it is supremely eternal and homogeneous by nature, ever transcendental, Absolute, non-dual and secondless. This supremely One non-dual Reality is of the nature of Existence, Knowledge, Bliss, Love and Peace Absolute—ever regarded as Saccidananda Absolute.

This discovery of the Indian seers and sages of the past as well as of the present has been categorically recorded in the scriptures (Shastras). Their experience of first discovery is Prakritavidya, meaning environmental natural science and knowledge. This is the knowledge of diversities of the external nature. Through further Sadhana and careful search and observation in their inner nature they discover Adhyatmavidya, the spiritual science and knowledge which leads to Ishwariyavidya, the science and knowledge of personal godhead.

This is the knowledge of divinity. This is not also the end of life and experience. Still, the experience of Ultimate Realization is not attained. It remains undiscovered and unknown. In and through deep culture of knowledge of divinity within, very few among the seers and sages, reach the supreme state of their experience which is the non-dual Knowledge of Ultimate Reality. It is the highest realization of the Truth Absolute. This is Knowledge Absolute. In the light and language of Swanubhuti, it is Knowledge of Knowledge—the Real Knowledge—described as Science of Oneness or Oneness of Knowledge/Knowledge of Oneness. With the dawn of this Knowledge life is thoroughly spiritualized and divinized. This is the highest end of life.

Perfection of life is experienced in and by the Knowledge of Knowledge at the

end of spiritual Sadhana. That is to say, with the completion of the course of spiritual divine Sadhana which consists of various spiritual disciplines inculcated by the Sadguru, a perfect realizer of the Supreme Wisdom or the Knowledge of Knowledge, the qualified and efficient seeker attains perfection and realization.

The Sadguru unfolds the truth and reality and the all-perfect divine nature of life and creation in and through his all-perfect, self-realized knowledge and science. Knowledge and science is the self-revealing light of the Knowledge Absolute. Proper culture of knowledge and science is the continuous practice of concentration and meditation within; by adoration and love for the beloved one of the nature of Supreme Saccidananda Reality, the seeker of perfection and realization is able to reach a very subtle state of knowledge, and trace out some inner, finer and subtle cause which controls the inner nature. As a result of continuous pursuit, the experience of the outer/gross, inner/subtle and central/causal is attained. Such experience is the realization of inner Divine Self and not of the Absolute.

The Absolute is the Ultimate Reality, the great Supreme Cause, and the Cause of causes, the Truth and Godhead Absolute. By virtue of merit and spontaneous absorption within, such a realizer finally succeeds in reaching the supreme goal of life, the Ultimate Reality, the Knowledge of non-duality, which is the Knowledge of Knowledge, i.e. Knowledge of Oneness/Oneness of Knowledge. This is the non-dual Pure Brahman/Atman Reality, Truth and Godhead Absolute.

Brahman/Atman is the Highest Good, Eternal, Immortal and Permanent Substratum of the nature of Pure Consciousness, Bliss, Love and Peace Absolute. Hence Brahman/Atman is ever pure, ever perfect, ever non-dual, infinite and eternal, that is the ultimate cause, great cause, the cause of other causes, the transcendental cause or the causeless cause. The realization of the ultimate experience unfolds that the apparent nature is gross, the inner nature is subtle, the central nature is causal and the transcendental nature is the Supreme Cause or Great Cause. It further points out that the five elements are gross; mind, intellect and ego are subtle; Prakriti, the primal energy called nature or the first cause, is the cause of all manifestations. Brahman/Pure Atman of the nature of Pure Consciousness/Knowledge is the eternal substratum and the cause of the first cause, nature. The entire creation is the playhouse of nature. Hence the relative existence repeatedly appears and disappears in nature, the first cause. Nature exists in and is ruled over by Ishwara, the Lord of creation; and Ishwara dwells in Brahman/Atman Absolute.

The discovery and the realization of the ultimate state of reality called Brahman/Atman is of the nature of Saccidananda Absolute which is ever spontaneous and which is the highest one, the acme of knowledge—that is verily the Knowledge of Knowledge. The realizer of that is a real seer or sage, commonly known as godman, God incarnate and Siddhamahapurusha (all-perfect great noble soul). Such a one is ever



identified with Brahman/Atman Reality, who unfolds the unmanifested truth of knowledge of non-duality, the Knowledge of Knowledge, in a very scientific and methodical way to the best of the qualified seekers of perfection and realization.

The true seer/realizer of the Supreme Reality states that Brahman, the Pure Atman, is our real nature. Knowledge of Knowledge reveals this. Knowledge is Jnana, the light of all light which is all-knowing and also self-luminous by nature. Consciousness and Knowledge are identical. Jnana also means Awareness of Awareness, Consciousness of Consciousness, spontaneous illumination, light of light. Self-luminosity and ever knowingness is verily Its essential nature. It is to know one's own Self and keep the mind in It. It is to realize Brahman, the Pure Atman, and nothing else because Brahman/Atman is the only Reality of the nature of Consciousness/Knowledge Absolute, ever known in and by Knowledge/Consciousness alone. Pure Knowledge or Consciousness is eternal, infinite, One without a second which is already self-realized, that means ever known in Itself and by Itself alone.

Prajnana Brahman is Knowledge of Knowledge and Bliss Absolute. The true nature of Prajnana Brahman is Saccidananda Absolute. Swabhavashakti of Prajnana Brahman/Atman is the spontaneous revealing nature, the ever knowingness, ever awareness, ever consciousness, ever luminosity and cognition, ever unfoldment of the perfection, fullness, wholeness, infinity, purity, entirety, tranquility, unity, identity and eternity as well.

Prajanatattva is Supreme Reality ever known as Jnanatattva or Jnanaswarupa. By different names and terms the Vedantists, men of Supreme Wisdom, use this Prajnana. They are, Jnanasatta, Samvitsatta, Citsatta, Bodhsatta, Chaitanyasatta, Amritasatta, Purnasatta, Akhandasatta, Anandasatta, Brahmasatta, Atmasatta. In fact, all these are different names of one and the same Paramtattva.

The spontaneous revealing nature of Prajnana Brahman/Atman appears as the energism of the same. The unfolding nature of this energism is the becoming of the Supreme Being or the Brahman/Atman Reality. Brahman is the Highest Good and Godhead Absolute and Atman is Its Supreme Self. Brahman and Atman are the same one reality of the nature of Prajnana or Saccidananda which is attributeless. With the Swabhavashakti or the ever-revealing energism, Prajnana Brahman becomes attributeful. That means Prajnana becomes Vijñanamoy. Simply speaking, out of exuberance of Bliss or Ananda, i.e. joy, delight and love, Prajnana becomes Vijñana, Vijñana becomes Jnana and Jnana becomes Ajnana. Expressed differently, Prajnana manifests into Vijñana, Vijñana into Jnana, and Jnana into Ajnana. This is the manifestation of Prajnana in succession in Its own Saccidananda existence. All these manifestations of Prajnana in and through their respective inner revealing or energizing nature unfold the all-divine universal game of diversities of names and forms of innumerable nature.

The entire universal panorama is the wonderful display of the threefold divine manifestation of Prajnana Brahman, viz Vijnana, Jnana and Ajnana. This threefold divine entity unfolds the infinite glory of Saccidananda nature in a very unique and unconventional manner in and through sixfold 'L'. This sixfold 'L' means Law, Life, Light, Liberty Love and Lord. Again the attributeful Brahman is called Vijnana Brahman or Ishwara, who manifests as Jnana or Jiva and Ajnana or Jagat.

The fourfold nature of Prajnana Brahman manifests as Wisdom or Consciousness (Bodha/Jnana), science or ideation (Bhava/Vijnana), life/name (Prana>Nama) and ignorance (Ajnana/Deharupa).

In the Knowledge Absolute, all kinds of revelations or manifestations are essentially the same Knowledge Itself. In the ocean of water, its manifestation of all kinds, such as waves, ripples, bubbles, foam, though appear different from one another, are all one and the same water in essence. In the same way, all gold ornaments are different in design, pattern, size, shape and name but their abiding substance is the same gold without which ornaments cannot be made. So also are all earthen pots of different designs, patterns, shapes, sizes and names; their substance is the same earth (clay) which is the abiding reality of them. In the similar way, the entire creation of diversified forms, names, ideas and lights of innumerable varieties including all kinds of lives—inorganic, organic and psychic nature of innumerable grades—actually appear different from one another in all respects, though all of them are essentially the same Knowledge in manifestation.

The light of Knowledge, though essentially one and the same, appears differently in different grades of manifestation of knowledge. In fact, variations of knowledge is possible only in apparent nature. Their underlying essence is one and unchangeable. In the infinite ocean of Knowledge innumerable variations rise, play and exist with short duration and finally dissolve, just as innumerable waves, ripples bubbles and foam rise, play and dissolve in the ocean of water.

The playful game of Knowledge in the infinite ocean of Knowledge is very wonderful. During such play of Knowledge, Knowledge Itself is verily the constituent of the game and also its incentive. Knowledge is both the cause and effect. It is both subject and object (predicate). As cause it is elemental, instrumental and auxiliary as well, as effect or result it is manifold, multiverse. It is the infinite Shakti which is constituted of three Gunas, viz Sattva, Rajas and Tamas. Gunas are the essential ingredients of Shakti; in and through them diversities of creation of names and forms with innumerable variations are made.

Knowledge attributed to predominating Tamas appears as ignorance or nescience—matter, inorganic life and stone life—which produces all gross bodies (Sthuladeha), form (Rupa) and all visible objects which constitute the universal appearance.

Knowledge attributed to the predominating Rajas appears as ignorance or nescience—matter and organic life or plant life extending from insects to reptiles.

Knowledge attributed to predominating Sattva appears as knowledge and science which produce life of psychic nature extending from mammals to the creator Lord or Godhead universal that includes all lives from the lowest to the highest grade.

The entire creation with all its variations is the spontaneous revealing display of Prajnana, the Knowledge Absolute. Prajnana is Knowledge Self, Jnanatma, which is the other name of Paramatma. This Knowledge Self or Jnanatma is Ishwara, the Lord of creation; Jiva, the enjoyer of life; and Jagat, the object of enjoyment for all lives.

Life up to plant stage, is inorganic. From mammal to godly stage life consists of psychic nature and life beyond godly nature is of supra-Sattvic, i.e. supra-intuitional nature. Life beyond that is attributeless (Gunatita) and ever transcendental.

Life ruled by Prakriti or triple Guna is Jiva. That which rules over nature (Prakriti and Jivas) is Ishwara, and that which is beyond Guna is Brahman/Atman.

Summing up, Ajnana represents the outer nature of Knowledge and Jnana the inner nature, while Vijnana represents the central nature of Knowledge and Prajnana the transcendental nature.

Ajnana is the objective aspect, Jnana is the subjective aspect, Vijnana is the super-subjective aspect, and Prajnana is the ever-transcendental aspect.

Ajnana is sustained and controlled by Jnana, Jnana by Vijnana, and Vijnana is sustained by Prajnana.

Ajnana is the lowest unit of Knowledge which characterizes the objective phenomena; Jnana is the reflection of Knowledge, meaning Jnanabhasa revealing the inner subjective nature of life; Vijnana is the revealer or illuminator of both Jnana and Ajnana. Prajnana is the revealer of Vijnana.

Of the fourfold aspect of Prajnana, the Knowledge Absolute, the first and the fourth are two poles or ends of different nature and the second and the third are both supplementary and complementary to each other.

The twofold movement of life is centrifugal and centripetal. The former is involutionary or of descending nature and the latter is evolutionary or of ascending nature. The former is the journey of life from the central nature toward the outer one, and the latter is the journey of life from the outer to the central nature. That means the journey of life back to Godhead Absolute.

The Knowledge game (Jnanaleela) of the Knowledge Absolute unfolds the truth of Knowledge (Jnana) Itself in a very dramatic manner with a very unique and extraordinary style of Its own which demands perfectly right understanding and realization of the same.

Prajnana Brahman is Knowledge Absolute, Supreme Wisdom, actual Awareness, direct and perfect Experience, Supreme Consciousness, direct supra-intuitional

organon, Super-Conscious Awareness, Knowledge and Science of Oneness and Oneness of Knowledge/Knowledge of Oneness, Light of light, Essence of Knowledge, Knowledge of Knowledge, Realization of Realization, unity and identity with the Absolute Reality or Fundamental Essence. All these words carry the same essence or implied meaning of the same.

Since Knowledge, Consciousness, Awareness, etc. are essentially one, the very true nature of Ishwara, Atman/Brahman, the Knowledge game itself is the 'sportful dramatic sameside game of Self-Consciousness'. In this sportful dramatic game of Self-Divine all kinds of manifestations and expressions—higher and lower, greater and smaller, subtler and grosser, etc.—are essentially needed for the fulfilment of the spirit of the game. Their characteristic roles are multifarious which are ever in motion and action, and which make the drama more and more enjoyable and interesting; that is why each and every individual self (Jiva) by nature is ever engaged in this life game. Thus all the individual participants, out of self-interest, are absorbed in the life game so much so that they have forgotten their essential divine nature. Instead of the realization of the same, they are enjoying the life game taking that to be real. They do not know that the world drama of relative existence is mundane and fictitious. In this game everything is changeable and nothing is permanent. Life experiences everything here through sensual enjoyment and such enjoyment being objective is transitory. No experience of Right Knowledge and true happiness is possible here in this game. That is why he is dissatisfied and very often faces unwanted and unthinkable oppositions, contradictions and unpleasant situations with reactionary result. All such experience pertain to ignorance. They do not know that all kinds of suffering are caused by ignorance. To know their cause and to overcome them, greater and higher knowledge is needed. That develops in life through proper cultivation of knowledge. For that, right education is needed. Right education is not merely a collection of information from several sources, it develops (grows) from within. All kinds of understanding—sensual, mental or intellectual—have their origin in the heart centre. This heart centre, in ordinary life, remains covered and enveloped by desire (Kama), action, i.e. desire-fulfilling activities (Karma) and agency or doership (Kartitva). This threefold factor is the constituent and incentive of action in ordinary life.

Life of ordinary grade is ruled over by Ajnana because life remains, in this stage, hypnotized by the influence and limitations of predominating Tamas and predominating Rajas which characterize false identity with body, mind and intellect (ego).

The second course of life starts with the spiritual approach and Sadhana undertaken by the instruction and guidance of a spiritual guru who has direct experience of Adhyatmavidya—the life science of the inner nature called spiritual knowledge.

By virtue of the practice of spiritual science, the seeker or the aspirant life (Sadhaka)

attains some inner, finer knowledge. With the help of such knowledge he tries to overcome the course of his misery and suffering of rebirth, old age, disease and death and the demerits of body, senses, vitals, mind and intellect (Deha, Indriya, Prana, Mana and Buddhi). Though it is not easy to overcome them, in and through his intense urge and diligent practice, he finally surmounts them and attains the next stage of Knowledge/Consciousness, which is finer, wider, greater than the previous one.

The Knowledge game of the Knowledge Absolute consists of four manifested aspects of successive orders. They, from the outer viewpoint, are—Ajnana, Jnana, Vijnana and Prajnana respectively. According to the involutory or descending movement, the first aspect is Prajnana, which is the subtlemost infinite Wisdom, the Brahmatma Jnana; the second is Vijnana which is subtler, universal knowledge/consciousness, (Ishwariya Jnana); the third one is subtle, inner consciousness of life (Jiva Jnana) and the fourth one is the gross outer consciousness of life (Ajnana).

Evolutionary or the ascending movement of Knowledge or Consciousness starts from Ajnanatma and ends in Prajnanatma. So, the life of the first aspect tries to attain objective knowledge and enjoyment up to the end of its desire. As desire begets desire, it is not fulfilled or ended by enjoyment. Therefore the nature of ignorance born of desire is Samasara or bondage. The possessor of desire is Jiva who experiences the mysterious spell of ignorance/nescience in the form of relative process of life through cycles of transmigration.

The first movement of life characterizing ignorance or nescience is usually sustained and controlled by the second aspect of Jnana, the inner knowledge/consciousness, which is verily the reflection of the Knowledge/Consciousness of the third aspect, Vijnana. Life striving for and possessing the knowledge of the second aspect, though superior to that of the first aspect, is not all perfect. This knowledge is still limited, conditional and imperfect. The life of this aspect has to struggle more for its total uplift and development with the help of a qualified guru, a man of perfect self-control and subtler Understanding/Consciousness which is universal, and it strives for and attains perfection as a result of its sincere, honest and devotional Sadhana.

The universal Consciousness is Vijnanatma or Ishwara, the Lord of Jiva and Jagat. Vijnanatma or Ishwara is the central Consciousness of life which is the origin, source as well as the Lord of the entire creation. A life attaining this state of Knowledge/Consciousness is a true Bhakta. He no doubt realizes his Ishta, but he has not yet attained his absolute liberation, perfection and realization of the Supreme Self or Brahman, the Absolute. His realization is of the nature of duality and not of non-duality. In order to realize the Prajnanatma, the non-dual Supreme Reality, Brahman of the nature of Saccidananda Absolute, he must surrender himself to a realizer of the Absolute Brahman/Atman Reality. The knowledge of non-duality is attained when it is unfolded and imparted by a perfect realizer who has direct firsthand experience

of the same. A man who has attained the Knowledge of Oneness/Oneness of Knowledge and has become perfectly identified with the same, can enlighten a truly qualified and efficient seeker of Knowledge of Knowledge. A perfectly qualified seeker is endowed with full detachment towards all objects of enjoyment, here and hereafter, and maintains the positive attitude of evenness of mind and intellect. He is perfectly devoted to the search of his true divine nature of Oneness of Knowledge/ Knowledge of Oneness. With the direct instruction of a perfect realizer of the Knowledge Absolute, he consciously follows the Science and Knowledge of Oneness which characterizes ever witnessing all gross, subtle and causal experience of life. Thus by practising the Vijnana of Vijnana and Vijnana of Prajnana he gets established in the Prajnana of Vijnana and Prajnana of Prajnana which is “All Divine for All Time, as It Is”. Thus he attains the highest Realization—the Knowledge of Knowledge.

Knowledge of this aspect is supra-Sattvic, hence it is free from the merits and demerits of the outer and the inner nature of life which is the product of ignorance or nescience. This Knowledge is attained in life in and through the blessings of the Lord or Guru. A sincere, honest, devoted and surrendered soul is a true seeker of perfection, liberation and realization. Such a seeker attains perfection and realization with the completion of deep and profound Sadhana done through either one or more of the fourfold yoga, viz Karmayoga, Dhyanyoga, Jnanayoga and Bhaktiyoga. By the practice of either of the yogas, the impurities of both outer and inner nature caused by ignorance or nescience are removed or negated. Then the knowledge of the central aspect unfolds the secret of the Knowledge and Science with their realization which is the essence of the outer knowledge, inner knowledge and the central knowledge as well.

In course of the unfoldment of Jnanaleela of Prajnana or the Divine Self, it unfolds the reality of science, philosophy and religion.

The knowledge (Self) game of Prajnanatma is described as the ‘sportful dramatic sameside game of infinite Self-Consciousness’. The three chief godheads, viz Brahma, Vishnu and Maheshwara, are the three conveners of the game. Under their supervision the entire game has been conducted. The threefold glory of the game is philosophy (Darshan), science (Vijnana) and religion (Dharma).

Philosophy is the knowledge of truth, reality and God which is ontological and metaphysical. It is Tattvavidya, the underlying essence of all. Since Prajnana is the all-pervading Reality, it is the fundamental and basic Consciousness, the true nature of all. It is fourfold, from the outer viewpoint, viz—

- (i) Material or Prakritavidya or Ajnanatattva—Ajnanatma.
- (ii) Spiritual or Adhyatma/Jivavidya or Jnanatattva—Jnanatma.
- (iii) Divine or Ishwariyavidya or Vijnanatattva—Vijnanatma
- (iv) Super-Divine or Brahavidya/Atmavidya or Paramatattva—Prajnanatma.

Science is Vijnana; truly it is the work of wisdom, the energism of Prajnana. Vijnana is qualified Brahman or personal Godhead or Ishwara. In fact, it is the Self-Realization or Right Knowledge or Understanding. It is the awareness, experience, cognition, luminosity, knowingness of Knowledge, Truth and Reality. In other sense, it is righteousness, right application, process, means for the attainment of perfection, purification, realization and liberation. It is also fourfold, viz material, spiritual, divine and super-divine. From the outer standpoint they are:

- 1) Material science of outer nature,
- 2) Life science or spiritual science of inner nature,
- 3) Divine science of central nature,
- 4) Super-divine science of transcendental nature.

Material science is the science of ignorance/nescience or Vijnana of Ajnana.

Spiritual science is the science of Knowledge or reflection of Knowledge, i.e. Vijnana of Jnana.

Divine science is the science of science or Vijnana of Vijnana.

Super-divine science is the science of Knowledge Absolute or Vijnana of Prajnana.

Religion is Dharma, which is the sustaining principle, underlying essence, inner property, true nature, righteousness, diversity, unity, identity, basic quality, Swabhava, affinity, attraction, repulsion, individuality, integrity, universality, transcendentality, uniformity, immortality, materiality, spirituality, divinity, simplicity, honesty, sincerity, infinity, eternity, Oneness of Knowledge/Knowledge of Oneness.

The fourfold religion (Dharma) is:

- 1) Gross outer environmental nature or Prakritadharma,
- 2) Subtle inner spiritual religion is Adhyatmadharma (Jivadharm/Pranadharm),
- 3) Subtler divine religion is Ishwariyadharm,
- 4) Subtlest super-divine religion is Brahmatmadharma.

Here religion is not a conventional faith of any sect or cult but the direct and firsthand knowledge which is perfectly original. No secondhand or indirect knowledge can unfold the truth and reality of any aspect of life. Though philosophy occupies a very high place in human mind and intellect which is based on mere intellectual reasoning alone, the religion of common man has its base in the emotional feeling and faith of mind and intellect. On the other hand, modern science based on the outer nature or Prakriti is a physical science which, though rich in the discovery of some natural laws, principles of inaccessible kind and of unprecedented phenomena and in technological perfection, is not wholly dependable and reliable for its destructible character. It needs to be unified with the spiritual one which depends upon the divine one (science). This all-divine science being universal is the unity of all other sciences mentioned before. This all-divine science is the all-embracing and all-accepting manifested nature of Prajnana Brahman, the

ever-transcendental aspect of the Super-Divine Reality which is of the nature of Saccidananda Absolute ever unfolding the Super-Divine Absolute Truth and Reality of “All Divine for All Time, as It Is”.

Philosophy or Tattvajnana truly underlies all kinds of manifestations within and without and all sorts of understanding—lower and higher, gross and subtle—of life. Knowledge of philosophy means philosophical knowledge, the background of understanding of both objective and subjective nature of life which has its origin and permanent seat in the core of heart. In fact, heart is the permanent centre and background of all kinds of understanding from the very beginning to the end of life’s journey.

The fourfold manifestation of Prajnanatattva or Supreme Divine Self, from the outer viewpoint, is:

- i) Form (Rupa, Sthuladeha, Adhara), material—Ajnana,
- ii) Name (Nama, Prana, Indriya), spiritual—Jnana,
- iii) Idea (Bhava), divine—Vijnana,
- iv) Consciousness (Bodha), super-divine—Prajnana.

Each of them has also the same fourfold term.

The culminating result of the fourfold ‘form’ is:

i) Consciousness presiding over the first aspect of ‘Form’ (including all its subdivisional manifestations of the same term and order) is the unit of consciousness called Ajnana which unfolds the outer aspect of life—both individual and universal.

ii) Similarly, the culminating result of the fourfold ‘Name’ is consciousness presiding over the second aspect of Name (including all its subdivisional internal manifestations of the same term and order); it is the greater unit of consciousness called Jnana, which unfolds the truth of the inner aspect of life—both individual and universal.

iii) Again, the culminating result of the fourfold Idea is the consciousness presiding over the third aspect of ‘Idea’ (including all its internal subordinate manifestations of the same term and order); it is the still greater unit of consciousness, called Vijnana, which unfolds the truth of the central aspect of life.

iv) The culminating result of the fourfold ‘Consciousness’ is consciousness presiding over the fourth aspect of Bodha (including all its subdivisional manifestations of the same term and order); it is the greatest unit of Supreme Consciousness called Prajnana, which unfolds the Truth and Reality of Knowledge of Knowledge. Here philosophy finds its original all-perfect Divine Nature which is the total culmination and consummation of all other successive culminating results of Consciousness declared as “All Divine for All Time, as It Is”.

Science or Vijnana truly means all kinds of revealing, manifesting and culminating result and process of Consciousness pertaining to both outer, inner and innermost nature of life. This science or Vijnana is the first revelation and manifestation



of Prajnana, and this is the second manifesting principle of Prajnana in order, which unfolds Itself as the exact means and process of all Its involutory and evolutionary functional activities. It helps the innermost consciousness or Jnana for its proper manifestation and revelation. This Vijnana extends from the Prakritavidya to Brahnavidya including Adhyatmavidya and Ishwariyavidya. In fact, without the help of science or Vijnana the principle of knowledge cannot reveal. It is the science or Vijnana that controls and gives shape to the manifesting and revealing nature of Consciousness. Whatever may be the characteristic feature of the manifestation of Knowledge Itself, it is the function of Vijnana. Truly speaking, Vijnana alone dictates and determines the exact and real nature of the inner understanding of knowledge from its lowest unit to the highest. In the real sense, Vijnana is graphic and categorical dice, programme and fixture of the game of knowledge starting from the outer sensual nature covering and embracing all details of intermediary constitutional development of the inner nature and understanding of life till the end of the journey. That is the consummation of all functions and results of Vijnana in the nature of the highest realization of Prajnana.

Vijnana in general sense unfolds at first the constitutional progressive development of universal appearance as well as that of the outer nature of life—individual and universal—and determines the nature of their respective experience. Secondly, it unfolds the development of the inner nature in the same manner with greater and wider experience which to some extent controls the outer aspect of life. Thirdly, it unfolds the Science and Knowledge of the central nature of life—individual and universal—with the spontaneous character of unifying and embracing nature of Consciousness and ruling over all others with the spirit of Science and Knowledge of Oneness. In the greater sense, it is righteousness and conscientiousness, spiritual discrimination, right knowledge and understanding, uniting and harmonizing spirit.

The function of this Vijnana in the outer nature of life is more objective, attached to the activities of natural laws and forces which is material or physical, hence diversified and discordant and more confusing.

In the inner nature of life, its function is wider and greater in nature which in one sense comprises technological development together with some of its immaterial nature which comprises spiritual nature of life—individual and universal.

In the central nature of life, it unfolds the Universal Divine Nature characterizing unity and identity of Consciousness in which all contradictory laws, discipline and discordant characters have got a very unifying and harmonizing blending perfectly unified with the spirit of the Pure Consciousness/Knowledge of the Self-Divine.

Finally, in the transcendental nature it is perfectly One, ever established in the principle of Knowledge Absolute, which is Prajnana. Here Vijnana has no separate function—individual or universal—of its own, but is ever established in the Knowl-

edge of Oneness/Oneness of Knowledge, which is verily Knowledge of Knowledge ever declared as “All Divine for All Time, as It Is”.

Religion (Dharma) as principle is verily qualified Brahman/Atman, Ishwara. It is as eternal as the Truth Absolute or Brahmatma Reality of Saccidananda nature. Hence it is called Sanatan Dharma. The word Dharma has a comprehensive meaning. The word religion is not an appropriate and exact term for Dharma. The word religion does not convey the perfect significance and the implied meaning of the word Dharma. The word Dharma comes from the root ‘Dhri’ with ‘Man’ as inflection.

The implied meaning of the word sustains both the merit and demerit of both the principle and process of the subject and object and their ever-revealing nature. In fact, it is the supreme sustaining principle as well as the process of the same. It exists as the underlying essence of all Beings and becomings, the One, with the substratum or background existence without which no manifestation and expression in creation is possible. In the true sense, it is Self-Realization and Self-Knowledge. As a spiritual divine principle it is the True Nature of all creation—animate and inanimate.

In ordinary sense, Dharma means nature, both apparent and inner, Swabhava, Prakriti, Guna (quality), Shakti (power/energy), property, etc. Besides, it also means all pairs of opposites pertaining to the Consciousness of mind. It comprises the outer nature, inner nature, central nature and the transcendental nature of life.

Apart from the above-mentioned meanings, it comprises material nature, spiritual nature, divine nature, and super-divine nature.

The word Dharma has its meaning covering and embracing all possible thought, action and result of life and its consciousness, extending from outer physical state up to Supreme Divine Self. Hence Dharma of Ajnana, that of Jnana, that of Vijnana and that of Prajnana, though apparently different from one another, have the same one background, which is eternally One without a second. The diversified and contradictory meanings of Dharma are entertained by the perverted mind and not by the well-disciplined, sober, sublime, character of upper spiritual divine nature.

Dharma is the innate nature of all beings and becomings which acts and expresses itself sometimes in positive character and at times with negative character, though from the outer appearance and expression, the innate nature is not perfectly cognizable or understandable. None can disobey or overcome it. Only that Dharma helps life integrally for the uplift of its inner nature and development of right understanding till it reaches its highest end—the transcendental nature—the highest good, perfect unity and identity with the Oneness of Knowledge/Knowledge of Oneness, i.e. Knowledge of Knowledge ever realized as “All Divine for All Time, as It Is”.

Philosophy is not mere dry intellectualism and reasoning but Right or Essential Knowledge of the outer, inner, central and the transcendental nature of life, of infinity and eternity as well. Science is not mere analytical, technological, methodologi-

cal and relational knowledge but characteristically righteous, essential and fundamental revealing nature of Knowledge Itself, in all the fourfold manifested nature of life. Religion is not mere sectarianism, fanaticism, morbid sentimentalism or emotional thoughts and actions of life; it is the uplifting, promoting, inspiring, enlightening, adjusting accommodating, harmonizing, unifying and identifying Knowledge of the Absolute.

The discordant nature of the three principles of knowledge is individually and categorically experienced in the life of man in general, while their identical indivisible supreme nature of oneness is perfectly revealed and realized also in the life of a man of realization of the highest order.

So long as they are not identical and unified one, only through his experience of the relative existence man cannot truly realize his supremely divine reality of Saccidananda Absolute nature which is Prajnana Brahman/Atman. The realization of Prajnana Brahman characterizes Oneness of Knowledge/Knowledge of Oneness, i.e. Knowledge of Knowledge.

Each of the threefold principle of philosophy, science and religion is both principle and process. As principle they are one with the reality of Prajnana, while as process they are different from one another, hence they vary and disagree with one another. As process they manifest differently according to the need and influence of inner desire. As is desire, so is action and so is the agency. Kama, Karma and Kartitva are threefold constituent of action and Jnana, Jneya and Jnata are the threefold incentive of knowledge. Action and knowledge are of opposite nature which are responsible for the maintenance of duality and relativity in life. They dissolve altogether with the dawn of Right Knowledge.

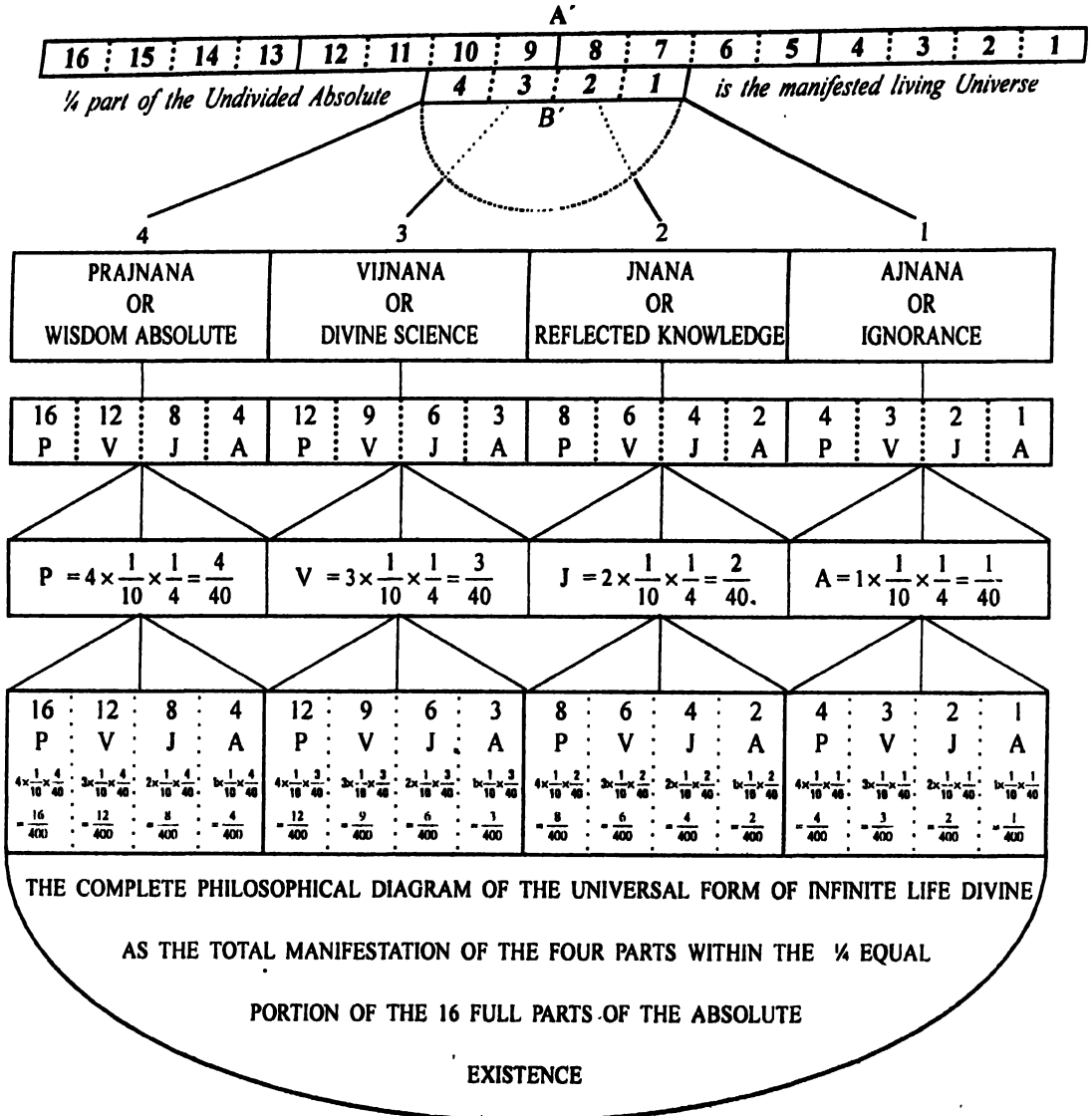
Life, in general, is a struggling agent which experiences diversities both within and without. In and through evolutionary process, the practice and culture of spiritual divine discipline of life, both action and knowledge, culminate in central consciousness which conduces to the perfection and realization of life divine. The total Sadhana of life (man) comes to an end with the final culmination of philosophy, science and religion—Tattvavidya, Vijnana and Dharma—and their perfect consummation.

Thus the three principles of philosophy, science and religion (Tattvajnana, Vijnana and Dharma) through evolutionary process complete their course and reach their original state of Oneness—perfect unity and identity with the Prajnana Brahman—and reveal as the Oneness of Knowledge/Knowledge of Oneness, which is Knowledge of Knowledge, ever declared as “All Divine for All Time, as It Is”.

**FIGURE NO. 1**

THIS DIAGRAM SHOWS THE TRUTH AND REALITY OF THE INVOLUTIONARY MOVEMENT OF THE MANIFESTED KNOWLEDGE-SELF IN ITS DESCENDING ORDER.

ETERNALLY UNDEVIATED-OVERSOUL—THE UNDIVIDED ONE ABSOLUTE  
 SELF EXISTENCE-PARAMBRAHMA-PARAMATMA-PARAMESHWARA-PURUSHOTTAMA  
 NIRGUNAGUNI—I OF ABSOLUTE I-NESS—KNOWLEDGE OF KNOWLEDGE—THE  
 CONSCIOUSNESS ABSOLUTE. THE MANIFESTED  $\frac{1}{16}$  PART OF THE 16 PARTS OF  
 IT IS THE UNIVERSAL FORM OF THE INFINITE LIFE DIVINE



A' = EXISTENCE ABSOLUTE—THE UNDIVIDED ETERNITY

B' = FOUR EQUAL MANIFESTED PARTS OF THE  $\frac{1}{16}$  PART OF THE ABSOLUTE EXISTENCE

4. PRAJNANA = P (CONSCIENCE); 3. VIJNANA = V (DIVINE KNOWLEDGE/PRESCIENCE);

2. JNANA = J (REFLECTED KNOWLEDGE/LIFE SCIENCE); 1. AJNANA = A (IGNORANCE/NESCIENCE)

## Explanatory Notes on Diagram 1

The diagram of figure No. 1 shows the involutory movement of Prajnana, the Supreme Divine Self, in its descending order. Prajnana is Brahman/Atman Reality, the Highest Good and the Godhead Absolute of the nature of Supreme Saccidananda. Since Prajnana is the Supreme Being, the real existence of infinite Saccidananda nature, it is eternally attributeless and of ever-transcendental nature and beyond also. Prajnana is verily Knowledge Absolute, hence the Be-ness and knowingness of Prajnana are its essential characteristics which appear as the spontaneous becoming of the Being Absolute, Prajnana. Therefore the Be-ness and knowingness of Prajnana appear in the nature of spontaneous becoming or the energism of Prajnana, Consciousness/Knowledge Absolute. In the spontaneous becoming nature, the Being or Prajnana remains as It is without any change or modification. That means becoming as a whole cannot affect or bring any change to Prajnana, the Being Absolute (Real Existence). All kinds of changes and modifications pertain not to the Being, Prajnana, but to the becoming which is verily the Vijnana of Prajnana.

The Diagram consists of two parts—upper and lower—with the mark A' and B' respectively. Part A' indicates the unmanifested Prajnana Brahman/Atman Absolute. This part is shown with 16 equal divisions starting successively with No. 16 downwards up to No. 1. This is the first step of the diagram.

The second step of the diagram is the B' part. B' indicates the manifested aspect of the qualified or relative Brahman or godhead. It is the universal Divine Self. Part B' is the manifestation of the central four numbers of part A'—they are 10, 9, 8, 7 respectively. This ¼ part of the 16 parts of the Absolute Prajnana appears as or represents the manifested Divinity. This aspect also comprises 16 divisions with four equal aspects, viz. Prajnana, Vijnana, Jnana and Ajnana respectively. Each of them comprises also four sub-divisions with the same name—P for Prajnana, V for Vijnana, J for Jnana and A for Ajnana.

Next comes the third step of the diagram. The entire diagram defines the significance of the four main aspects and each of their sub-divisional states and functions respectively. The first aspect 4 of part B' is the manifestation of the 10 of part A', the second aspect 3 of part B' represents 9 of part A', the third aspect 2 of part B' represents 8 of part A' and fourth aspect 1 of part B' represents 7 of part A'. With regard to the relation with the four manifested aspects, the second aspect V3 is  $\frac{1}{10}$  of 4, the third aspect J2 is  $\frac{1}{10}$  of V3 and the fourth aspect A1 is  $\frac{1}{10}$  of J2.

The fourfold part of Prajnana is marked with successive Nos. 16 for P, 12 for V,

8 for J and 4 for A, that of Vijnana appears as 12 for P, 9 for V, 6 for J and 3 for A, that of Jnana appears as 8 for P, 6 for V, 4 for J and 2 for A, and that of Ajnana appears as 4 for P, 3 for V, 2 for J and 1 for A.

P of aspect 4 is P16, that of aspect 3 is P12, that of aspect 2 is P8, that of aspect 1 is P4.

V of aspect 4 is V12, that of aspect 3 is V8, that of aspect 2 is V6 and that of aspect 1 is V3.

J of aspect 4 is J8, that of aspect 3 is J6, that of aspect 2 is J4 and that of aspect 1 is J2.

A of aspect 4 is A4, that of aspect 3 is A3, that of aspect 2 is A2 and that of aspect 1 is A1.

P16 of aspect 4 is the highest, transcendental, secondless and the Pure consciousness the underlying essence of the other three divisions respectively of this aspect.

P12 of aspect 3 is next to that of aspect 4 but the highest, central and the presiding consciousness of the other three divisions respectively of this aspect; that of P8 of aspect 2 is next to P12 of aspect 3, but the highest, inner and the presiding consciousness of the other three divisions respectively of this aspect; that of P4 of aspect 1 is next to P8 of aspect 2 but the highest, outer and presiding consciousness of the other three divisions respectively of the last aspect 1.

V12 of aspect 4 is the highest one and the source of the rest of this aspect;

V9 of aspect 3 is next to V12 of aspect 4 but the second one and the source of the rest of this aspect;

V6 of aspect 2 is next to V9 of the aspect 3 but the second and the source of the rest of this aspect.

V3 of aspect 1 is next to V6 of the aspect 3 but the second and the source of the rest of this aspect.

J8 of aspect 4 is the highest one and the reflector of the rest of this aspect;

J6 of aspect 3 is next to J8 of the aspect 4 and the reflector of the rest of this aspect;

J4 of aspect 2 is next to J6 of aspect 3 and the reflector of the rest of this aspect;

J2 of aspect 1 is next to J4 of the aspect 2 and the reflector of the rest in this aspect.

A4 of aspect 4 is the subtlest one and the apparent nature of this aspect;

A3 of aspect 3 is next to A4 of aspect 4 and is the subtler apparent nature;

A2 of aspect 2 is next to A3 of aspect 3 and is the subtle and outer nature as well;

A1 of aspect 1 is next to A2 of aspect 2 and is the grossmost and the outermost nature.

P16 signifies Prajnana Brahman, transcendental, unmanifested and secondless. All the four divisions of this aspect are identical and undifferentiated.

P12 of aspect 3 signifies qualified Brahman or the manifested Divinity—Ishwara. Other three divisions of this aspect are undifferentiated and one in essence with P12 of this aspect.

P8 signifies the underlying essence of all the divisions of aspect 2.

P4 is also the underlying essence of all the divisions of aspect 1.

The next step shows the underlying significance of all aspects with their respective sub-divisions which is shown in this step, and the last step of the diagram defines complete philosophical significance of the universal form of Infinite Life Divine as the total manifestation of the four parts within the  $\frac{1}{4}$  equal portion of the 16 full parts of the Absolute existence.

Prajnana is Brahman/Atman Absolute which is beyond attributes and ever transcendental hence unmanifested and undifferentiated. This is the infinite glory, truth, beauty and reality of Prajnana Brahman/Supreme Atman (Paramatman). The Becoming of Prajnana appears as Vijnana which is verily the revelation and manifestation of Prajnana Itself. Vijnana of Prajnana is therefore nothing but the work or energism of Prajnana. Prajnana being the Wisdom Absolute appears as Vijnana. This Vijnana is verily the qualified and attributeful aspect of Prajnana Brahman. This qualified Brahman is the unified form of both Being and becoming. Being is Satta and becoming is Shakti. Vijnana Brahman is designated as Ishwara. Therefore Ishwara is verily qualified Brahman—the Vijnanamurti of Prajnana Itself.

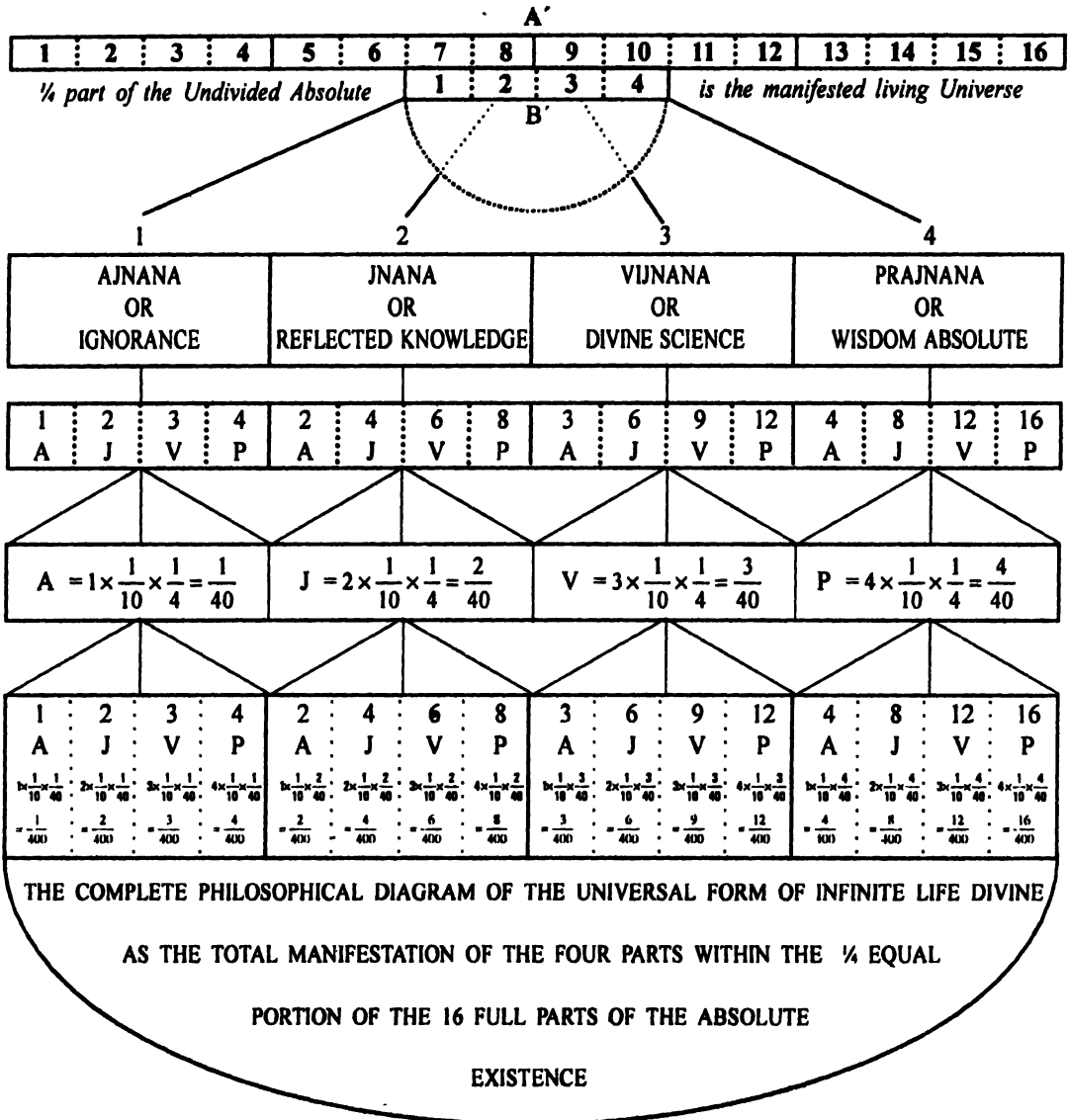
Prajnana, the attributeless Wisdom Absolute, is changeless, formless, actionless, partless, secondless, and so on, while Vijnana Brahman, Ishwara, is attributeful qualified and Almighty Lord who through His Swabhavashakti, the essential nature, descends into Jnana or the reflected knowledge and from Jnana to Ajnana or ignorance and thereby completes Its involutionary or descending course. Vijnanatma, Ishwara, through Swabhavashakti appears as Jnana or the reflected knowledge. This Jnana descends into Ajnana, the nature of ignorance.

Prajnana is Wisdom Absolute or the Supreme transcendental science. Vijnana is the manifestation of Prajnana which is the divine science, the cause of the manifestation of both Jnana and Ajnana. Jnana is the life science, the cause and effect of Ajnana. Ajnana is the outer physical science. Thus Prajnana is conscience (Brahmavidya), Vijnana is prescience (Ishwariyavidya), Jnana is spiritual science or life science (Jivavidya) and Ajnana is nescience (Prakritavidya). These four main aspects are the involution of Prajnana in succession.

**FIGURE NO. 2**

**THIS DIAGRAM UNFOLDS THE TRUTH AND REALITY OF THE EVOLUTIONARY MOVEMENT OF THE MANIFESTED KNOWLEDGE-SELF IN ITS ASCENDING ORDER.**

ETERNALLY UNDEVIATED-OVERSOUL—THE UNDIVIDED ONE ABSOLUTE  
 SELF EXISTENCE-PARAMBRAHMA-PARAMATMA-PARAMESHWARA-PURUSHOTTAMA  
 NIRGUNAGUNI—I OF ABSOLUTE I-NESS—KNOWLEDGE OF KNOWLEDGE—THE  
 CONSCIOUSNESS ABSOLUTE. THE MANIFESTED  $\frac{1}{4}$  PART OF THE 16 PARTS OF  
 IT IS THE UNIVERSAL FORM OF THE INFINITE LIFE DIVINE



**A' = EXISTENCE ABSOLUTE—THE UNDIVIDED ETERNITY**

**B' = FOUR EQUAL MANIFESTED PARTS OF THE  $\frac{1}{16}$  PART OF THE ABSOLUTE EXISTENCE**

**1. AJNANA = A (IGNORANCE / NESCIENCE); 2. JNANA = J (REFLECTED KNOWLEDGE / LIFE SCIENCE)**

**3. VIJNANA = V (DIVINE KNOWLEDGE / PRESCIENCE); 4. PRAJNANA = P (CONSCIENCE)**



## **Explanatory Notes on Diagram 2**

Diagram No. 2 unfolds the truth and reality of Prajnanatma in and through its evolutionary movement from Ajnana, the outermost gross nature of Prajnana in creation. This Ajnana is ignorance, which is not absolutely independent of Jnana or the reflected knowledge. This Jnana is the underlying essence of Ajnana, in fact, the entire aspect of Ajnana is controlled and conducted by Jnana. Ajnana together with Jnana as its presiding controller constitutes the entire outer aspect of life and creation. Since Ajnana is not absolutely free from Jnana, it is the lowest unit of Jnana and is the field (body) or Adhara (container). In fact, this Ajnana is the outer nature of Jnana, the life science, i.e. without Ajnana, Jnana cannot function. In an through evolutionary process, Ajnana culminates in Jnana.

Jnana of this aspect is the first evolutionary result of Ajnana which is the reflection of knowledge and not Knowledge Itself. This reflected knowledge is the life science, the sustainer, enjoyer and experiencer of Ajnana, the nescience, and all its diversified expressions of the outer creation. Jnana, the life science, constitutes the inner nature of life—both the individual being or Self and the universal being or Self. The inner nature of Jiva is called Antahkarana. This Antahkarana, though essentially one, appears to be fourfold in operation; they are—Manas, Buddhi Ahamkara and Citta. Mind is from the consideration of pros and cons of a thing; Buddhi from that of judgment, discrimination and supremacy; Ahamkara from that of agency, desire and enjoyment; Citta from that of remembrance and memorization of past experience.

This fourfold Antahkarana operates in life (Jiva) in innumerable ways for the fulfilment of inner desire. In fact, it is the guiding principle of life. It characterizes Kama (desire), Karma (action) and Kartitva (agency). Like desire, like action, like result or experience. Hence it is called desire-fulfilling agent.

Jnana being the reflection of knowledge is not independent and perfect. The underlying essence of Jnana is Vijnana which is not only the source of Jnana but also its lord. That means Jnana is the effect and Vijnana is the cause. Jnana is the inner nature, Vijnana is the central nature. Vijnana reveals through Jnana, the life science is therefore controlled and governed by Vijnana, the divine science. Jnana (reflection of knowledge) acts through senses—organs of action and organs of perception. Vijnana of Jnana is the characteristic nature of life science in and through which life science gets activated and experiences the result thereof. On the other hand, Jnana of Vijnana is the essential nature of Vijnana which is pure and attributeless. In fact, Vijnana is the presiding Lord of the universal creation.

This Vijnana is all pervading, hence it is present respectively in Ajnana, Jnana and

Vijnana as well. It acts in Ajnana as the Vijnana of Ajnana; in Jnana it acts as Vijnana of Jnana and in Vijnana it acts as Vijnana of Vijnana. Vijnana itself is all in all in Ajnana, all in One in Jnana, One in all in Vijnana and One in One in Prajnana. Vijnana knows itself as well as both the nature of Jnana and Ajnana—Jiva and Jagat—respectively. Vijnana being the manifestation of Prajnana is one step lower than Prajnana in appearance. Vijnana, when it is conscious of Prajnana, is not different from Prajnana but Prajnana Itself. When it is one with Jnana and Ajnana it is not aware of Prajnana. Without Vijnana, Jnana and Ajnana cannot exist. When Vijnana is one with Prajnana, Jnana and Ajnana exist not, i.e. the creation does not exist at all. Vijnana of Prajnana is universal God, whereas Prajnana of Vijnana is Brahman/Atman Absolute.

The essence of the above paragraph has been categorically and graphically illustrated, stage by stage, in diagram No. 2 which is the mathematical analysis of the evolutionary movement of the manifested Knowledge Self, Prajnana, in its ascending order. The diagram consists of two parts—upper and lower with the mark A' and B' respectively. Part A' indicates unmanifested Prajnana Brahman/Atman Absolute. This part is shown with 16 equal divisions starting successively with No. 1 up to No. 16. This is the first step of the diagram.

The second step of the diagram is the B' part. B' indicates the manifested aspect of the qualified or relative Brahman or Godhead. It is universal Divine Self. Part B' is the manifestation of the central four parts of A', they are: 7, 8, 9, 10 respectively. This ¼ part of the the 16 parts of the Absolute Prajnana represents the manifested Divinity. This aspect also comprises 16 divisions with four equal aspects, viz. Ajnana, Jnana, Vijnana and Prajnana respectively. Each of them comprises also four subdivisions with the name, A for Ajnana, J for Jnana, V for Vijnana and P for Prajnana.

Next comes the third step of the diagram. The entire, diagram defines the significance of the four main aspects and each of their sub-divisional states and functions respectively. The first aspect 1 of part B' is the manifestation of the 7 of part A'; the second aspect 2 of part B' represents 8 of part A'; the third aspect 3 of part B' represents 9 of part A' and the fourth aspect 4 of part B' represents 10 of the part A'. With regard to the relation with the four manifested aspects, the first aspect A is  $\frac{1}{10}$  of J, the second aspect J is  $\frac{1}{10}$  of V, the third aspect V is  $\frac{1}{10}$  of P, and the fourth aspect is P Itself.

The four parts of Ajnana is marked with successive No. 1 for A, 2 for J, 3 for V and 4 for P; that of Jnana appears as 2 for A, 4 for J, 6 for V and 8 for P; that of Vijnana appears as 3 for A, 6 for J, 9 for V and 12 for P; that of Prajnana appears as 4 for A, 8 for J, 12 for V, and 16 for P.

A of aspect 1 is A1, and that of aspect 2 is A2, that of aspect 3 is A3 and that of aspect 4 is A4. J of aspect 1 is A2, that of aspect 2 is J4, that of aspect 3 is J6 and that of aspect 4 is J8. V of aspect 1 is V3, that of aspect 2 is V6, that of aspect 3 is V9, and that of aspect 4 is V12. P of aspect 1 is P4, that of aspect 2 is P8, that of aspect 3 is P12, and that of aspect 4 is P16.

This fourfold P is the underlying essence of the four aspects respectively. The subdivisions of the fourfold aspect are illustrated in the same terms A, J, V, P, with their culminating results in succession.

Ajnana is the lowest unit of Consciousness in which the essence and reality (consciousness) of the other three successive aspects, viz. Jnana, Vijnana and Prajnana exist latent or subservient and aspire for the manifestation or revelation in and through evolutionary process of ascending order. Ajnana through evolutionary process gets diminished by Jnana and Vijnana and finally culminates in Prajnana.

A1 of aspect 1 is the lowest unit of Consciousness; A2 of aspect 2 is the decreased unit of A1; A3 of aspect 3 is greater diminished unit of A2; A4 of aspect 4 is still greater diminished unit of A3 and also the greatest diminished unit of A equivalent to P4 of aspect 1.

J2 of aspect 1 is the lowest unit of Jnana and the support of A1 of aspect 1; J4 of aspect 2 is greater than J2 of aspect 1 and the support of A2 of aspect 2; J6 of aspect 3 is greater than J4 of aspect 2 and the support of A3 of aspect 3; J8 of aspect 4 is greater than J6 of aspect 3 and also the support of A4 of aspect 4 and also equivalent to P8 of aspect 2.

V3 of aspect 1 is the lowest unit of Vijnana and the support of J2 of aspect 1; V6 of aspect 2 is greater unit of Vijnana than V3 of aspect 1 and the support of J4 of this aspect; V9 of aspect 3, is greater unit of Vijnana than V6 of aspect 2 and the support of J6 of aspect 3; V12 of aspect 4 is the greater unit of Vijnana than V9 of aspect 3 and the support of J8 of this aspect and also equivalent to P12 of aspect 3.

P4 of aspect 1 is though the highest in number of this aspect is the  $\frac{1}{4}$  of P16 of aspect 4; P8 of aspect 2 is the highest unit of Prajnana of this aspect, double of P4 of aspect 1 and  $\frac{1}{2}$  of P16 of aspect 4; P12 of aspect 3 is the highest unit of Prajnana of this aspect, 3 times of P4 of aspect 1,  $1\frac{1}{2}$  times greater than P8 of aspect 2 and  $\frac{3}{4}$  times lesser than P16 of aspect 4; P16 of aspect 4 is not only the highest one but also the truth and reality of Prajnana Brahman Absolute.

Ajnana is nescience (Prakritavidya) which unfolds the outer nature of creation and life—both universal and individual. Jnana is spiritual science or life science (Jivavidya) which is the inner nature of life—both universal and individual. Vijnana is prescience, divine science (Ishwariyavidya) which characterizes the innermost or central nature of life—both universal and individual. And Prajnana is the conscience (Brahmatmavidya) which is the Science of Oneness, i.e. Oneness of Knowledge/ Knowledge of Oneness or Knowledge of Knowledge. This Prajnana is the underlying essence of all. It comprises all aspects, namely Vijnana Jnana and Ajnana. In fact, Ajnana, Jnana, Vijnana respectively find their perfection and Oneness in Prajnana. Thus Prajnana is the Life of life, Truth of truth, Reality of Reality—in a word Saccidananda Absolute which is realized as “All Divine for All Time, as It Is.”

## **Invocation**

**1.**

*In the infinite ocean of Consciousness, for Itself  
Consciousness plays on assuming the form of life.*

*In life with various characters*

*Incessantly plays the Consciousness.*

*In the world of Consciousness in Its own abode  
Consciousness rises, dances and dissolves within Itself.*

*Attached to form, name and idea*

*It reveals Itself with Consciousness.*

*Absorbed in Its innate nature, It acts in dancing, singing,*

*Laughing, weeping in pleasure and pain.*

*Acting on Consciousness in association with others*

*At the end of the play, It enters the*

*Silent state of Consciousness.*

**2**

*Paramatma Himself hiding His perfection*

*Within heart at His will,*

*For Bliss' sake is ever absorbed in the*

*Game of life with ever-new fashion.*

*His infinite and unending glory is filled up in the*

*Truth of universal creation.*

*His innate nature pervades all life within and without.*

*Revealing the one imperishable Supreme*

*Immortal nature of His existence,*

*Unfolds His divine nature unqualified and qualified.*

*While playing His game of life divine*

*Himself opens the door of heart;*

*Then Shakti-Jnana-Ananda-Prema overflows in life.*

## CHAPTER I

### **Supreme Reality, Knowledge Absolute**

Paramtattva is Supreme Reality, the Absolute, which by different names is called Brahman, Atman, Ishwara, Sadguru and Maa. In terms of reality, they are used as Brahmatattva, Atmatattva, Ishwaratattva, Bhagavattattva, Gurutattva and Matritattva. Each of them has different philosophical views of its own with the same reality as the end. Various philosophical scriptures are made on each of them on the truth of their existence, need, means or process and end or realization. Different faiths and schools have developed with the aim and purpose of their proper culture for expounding their basic or abiding reality and the perfect realization.

The Absolute, the Supreme Reality, called by any of the aforesaid names, is formless, attributeless, changeless, causeless, actionless, secondless, partless. That is also indivisible, unmanifest, undifferentiated, unfathomable, infinite, eternal, inexplicable, ineffable, immeasurable, immutable, all perfect, all pure, ever free, self-existent, self-effulgent (self-revealing), self-evident, i.e. without beginning and end, without interior and exterior, without any exemplar, without any taint, unperturbed, uncontaminated, undeviated, unattached, supremely one without a second and homogeneous by nature. The Supreme Reality is Knowledge of Oneness/Oneness of Knowledge, "All Divine for All Time, as It Is". This highest truth is Saccidananda Absolute which is ever realized entity, the immortality, the infinity in and by infinity, the ever-revealed, direct or immediate experience of Self-Conscious Awareness.

Brahmatattva, the supreme non-duality called unqualified monism, is Sat, the all-pervading real existence which is of the nature of Cit, Pure Consciousness (Intelligence) and also Ananda, the Bliss, Love and Peace Absolute. In the similar way, Atmatattva as well as all other Tattvas have been expounded explicitly and implicitly from the Absolute standpoint. While from the standpoint of Universal Existence and plurality of objects or diversities, all of the aforesaid Tattvas have been experienced and realized as manifested reality of qualified monism or non-dualism, pure dualism and dualism. These are the fourfold philosophical view of the Truth Absolute. Of them the first one is the highest or supreme par excellence. The second one is one step different as it is experienced from the former. The third one is manifested and wholly attributeful which is ever based on the relationship of duality of the worshipper and the worshipped, the lover and the beloved, the devotee and divine, the individual soul and the universal soul, the creation and the creator and so forth. And

the last one is solely the truth of duality of subject-object complex, the duality of the visible and the invisible, the subtle and the gross, the causal and the actual, i.e. cause and effect and effect and cause, the unmanifest and the manifest, the negative and the positive, the impersonal and the personal. This last view comprises all pairs of opposites also.

Whatever may be the nature (characteristic) of views, the most remarkable feature is the truth of experience which is essentially Consciousness Itself. This Consciousness is the eternal substratum and the abiding Reality of all in regard to both the unmanifest and the manifest, the undifferentiated and the differentiated, the impersonal and the personal, the unqualified and the qualified, the universal and the individual, the subject and the object, the seer and the seen, the knower and the known and so forth. Consciousness is experience and vice versa. Since Consciousness is the abiding Reality or self-revealing entity, it is unchangeable, infinite and homogeneous by nature. All attributing adjuncts and objects superimposed on it through the defect of intellect by ignorance are ever changeable, transitory, impermanent, hence unreal. Both the real and the unreal have the same essence or substratum or background as Consciousness which is ever witness and never non-existent. Consciousness is the ever-present awareness, the witness of all that appears as attribute or object or predicate. The truth is that the abiding Reality, the ever-revealing Consciousness or Experience, the Witness entity, remains the same without any change under all circumstances.

Pure monism, the supreme non-duality, is called Nityasuddha; Advaita, the qualified monism is Visishtadvaita, pure dualism, Suddhadvaita and dualism is natural Dvaita. Unlike the first view the last three views are manifested aspects of Divinity or Truth. The philosophical views and all the Tattvas consist of technical and specific spiritual terms of their own. Realization of the non-dual Reality from the Absolute standpoint is based on Knowledge of Oneness/Oneness of Knowledge alone. And that from the viewpoint of manifested aspect is based on fourfold celebrated discipline called Sadhan-Catushtaya. They are: (1) Viveka—spiritual discrimination between real and unreal, the permanent and the transient, Self and non-self, etc.; (2) Vairagya—meaning renunciation (dispassion, unattachment) of duality or relativity and the idea of worldly objects and enjoyment; (3) Satsampatti—meaning sixfold spiritual wealth, moral or cardinal values of sixfold divine quality. These qualities are: (i) Sama, meaning control of the inner sense or mind, (ii) Dama, meaning control of the sense organs, (iii) Uparati, meaning withdrawal of all the senses (internal and external) from their respective objects. Though the meaning of the second one seems to be the same as the third one, there is a subtle difference which indicates complete disconnection with the object of the senses, (iv) Titiksha, meaning forbearance and tolerance of pain and suffering even having the full ability of avoiding and

overcoming them. The practice of this discipline conduces to the knowledge of unity and non-violence. As a result, hatred based on the sense of duality disappears. This practice qualifies the seeker to attend the knowledge of non-duality, (v) *Sraddha*, meaning absolute faith and dependence in the words of guru and the scriptures. The faith which never deviates but reveals directly from within the constituent for grasping the total essence of the non-duality of Self-nature, (vi) *Samadhan*, meaning self-settledness, establishment in the self-reality; (4) *Mumuksha*, meaning intense urge or yearning for final freedom from ignorance. This fourfold elementary or preliminary qualification is essentially needed for a seeker striving for realization of non-dual reality.

For the realization of one's true nature, the infinite Divine Self or God, the Truth Absolute, from the state of duality in creation, self-analysis and self-enquiry are indispensable. The analytical process of "*Anvaya*" and "*Vyatireka*", meaning co-presence and co-absence or method of agreement and difference, is based on intellectual method or dialectical process of determining the variable and the invariable. This method is simply used in the sense of continuance and separation. Universal creation of diversified names and forms in the existence of non-dual reality is a most surprising fact even for men of philosophical knowledge as also for ordinary people. The truth of creation and its existence has been explained from different philosophical standpoints. To determine the cause of creation, men of wisdom worked hard, and by virtue of *Tapasya* they reached some conclusions which are not intelligible to ordinary people. Some of the wise could not admit or accept the universe, apart from the supreme non-dual reality, as a real one. According to them, the universal creation is no other than *Brahman/Atman Reality*. According to others, the universe is a transfiguration of *Brahman/Atman Reality*. According to another view, the creation is a modal transformation or modification of *Brahman/Atman Reality*. Besides, there is another view that holds that the entire creation is a transformation or manifestation and modification of *Prakriti*, the primordial energy or matter, which is no other than the potential energy of the supreme Divine Self. According to some other view, *Prakriti*, the primal nescience or *Ajnana*, is a different entity apart from the non-dual Reality *Brahman/Atman*, Godhead Absolute. Again according to some other philosophers, the creation is a new one which was already not in the cause state. Besides, there is still another view which states that *Prakriti* is none but power of the Divine Self in and through which He manifests or reveals His all-divine glory and beauty for His sport's sake. In this sense the entire creation is no other than the supreme Divine Self, *Brahman/Atman*, in appearance. Since *Brahman/Atman* is unchangeable Reality, the entire universe is not a different or separate entity other than *Brahman/Atman Reality* alone. In the creation all kinds of manifestations are classified and viewed in any way by experience as outer-gross, inner-subtle, central-causal and

transcendental-real, as universal one or macrocosm and individual one or microcosm. The universal aspect of creation consists of innumerable individuals. Apparently they are different from one another, but basically they are one in reality. The universal one is the source of all individuals.

The same one reality, the supreme non-duality called Brahman/Atman, Godhead Absolute, is not only the substratum of all diversities of Beings and becomings in creation but also their material cause, efficient (instrumental) cause and auxiliary cause as well. The truth is that there is no difference between the creation and the creator, between the Self-Divine and Jiva, between the supreme Divine Self and world appearance, between God and His power, i.e. the Divine Self or Prakriti or nature. Yet from the apparent nature of diversified creation, the Godhead Absolute, the non-dual Reality which lies in the background and which is the underlying essence of all Beings and becomings and indeed the life-pervading truth, is not and cannot be easily realizable. The creation is a becoming of the Being. Being is the background substratum and becoming is the foreground appearance which is verily the diversified manifestation of the same one divine energy and essence. Energy means power, force, potency, strength, might, movement, etc. And essence means the fundamental or basic reality which is eternally unchangeable and indivisible, undifferentiated, never non-existent. Being is the Spirit-Soul or Godhead Reality of the nature of self-effulgence, self-existence. The all-pervading real Existence called Sat, the eternal cognition or spontaneous luminosity which is ever revealing, called Cit, and unending bliss, the permanent joy and happiness, the highest love and unending peace, called Ananda—all these are the true nature of Being. Becoming is verily the energism of Being or rather, to say, Being energized is becoming. Therefore the becoming aspect of Being with all its diversified manifestations with innumerable variations, represents the Supreme, the Absolute Being, in its supremely highest nobility and beauty which reveals the truth of non-duality alone.

The divine Reality of Being and becoming from the light of Self-Conscious Awareness, i.e. Knowledge of Oneness/Oneness of Knowledge, reveals the same truth as (i) Being in Being, (ii) Being in becoming, (iii) becoming in Being and (iv) becoming in becoming. This fourfold aspect of the truth is set forth and classified according to the spirit of revelation. For easy understanding of the common people, the whole thing is mentioned in the following order.

(1) The fourth aspect, i.e. 'becoming in becoming', represents the outer-gross cosmic entity including all individual-gross entities which characterize the supreme non-duality, Prajnana, appearing as Ajnana. Here Ajnana—though it conventionally means incomplete, imperfect, limited and conditional Jnana—has some reality behind it, which otherwise remains concealed. In addition to these, Ajnana means opposite knowledge, contrary knowledge, distorted knowledge, defective knowledge;



it also means duality, diversity and relativity and so forth. Generally it is differentiated knowledge which is the opposite nature of Knowledge Itself that is unitary and non-differentiated. The truth is that Knowledge Itself is unchangeable while all objects of knowledge are changeable. Knowledge (Jnana) Itself is beyond all merits and demerits. Ajnana though appearing as such has no real existence of itself in the Jnanaswarupa. Its very existence is felt and perceived only in the names and forms and diversities in creation which are verily projection of the mind. When Self-Knowledge dawns Ajnana disappears altogether. It acts and plays its role so long as Self-Knowledge is however forgotten. The cause of forgetfulness of Self-Knowledge is the sense of otherness caused by Ajnana. As long as its existence and play become felt and experienced, Jnana remains behind as the source and background of that. When Ajnana is projection and superimposition Jnana is the substratum. No projection and superimposition can be possible without any background and substratum. Hence the diversified play of Ajnana, though transitory and impermanent, comes into existence and is felt owing to the presence of Jnana as the source and background. Therefore Ajnana apart from Jnana is only in appearance and not real. Its reality is in the Jnana. Then it is not different and distinct from Jnana but Jnana itself.

In fact, Ajnana, otherwise expressed, is a kind of Jnana revealed as such in order to fulfil the spirit of sportful sameside dramatic game of Self-Consciousness. From the light of Oneness of Knowledge, Ajnana means Akhanda/Advaya Jnana. While in ordinary sense it means nescience, Avidya, Ajnana, ignorance, the darkness or shadow of knowledge. It is the outer coating or appearance of the inner aspect of life.

(2) The third aspect, that is “becoming in Being”, represents the inner-subtle cosmic entity including all individual-subtle entities, which characterizes the supreme non-duality, Prajnana, appearing as Jnana. Here Jnana, though it conventionally means reflected light in subtle nature of the reflection of Knowledge Absolute, is not Right Knowledge but the reflection of Knowledge. In fact, Jnana means light of Knowledge reflected in the inner nature and reveals as such in order to fulfil the spirit of sportful sameside dramatic game of Self-Consciousness. From the light of Oneness of Knowledge, Jnana means luminous or shining energy or power associated with Being or Divine Spirit which characterizes the variation of sensual understanding. It means Science, Vidya conditioned by Avidya/Ajnana. In and through this, the subtle nature of both the universal and the individual becomes revealed and activated. It is the inner covering of the central aspect of life.

(3) The second aspect, that is “Being in becoming”, represents the innermost or the central-subtler cosmic entity including all individual innermost entities, which characterizes the supreme non-duality, Prajnana, appearing as Vijnana. Here Vijnana though conventionally means reflected light in subtler nature of the reflection of Knowledge Absolute, it is unitary knowledge or unitive knowledge manifested. In

fact, Vijnana means work of wisdom or the direct manifestation of Knowledge Absolute in the central or the innermost nature and reveals as such in order to harmonize and unify the essence of the sportful sameside dramatic game of Self-Consciousness. Thereby He realizes the spirit of the sportful sameside game of Self-Consciousness and identifies Himself with all His diversified manifestations of gross, subtle and subtler nature, i.e. outer, inner and central nature. As a result of that the Vijnana of Prajnana in the nature of "Being in becoming" absorbs all kinds of differences appearing in the gross-outer aspect, subtle-inner aspect and subtler-innermost or central aspect. The threefold divine manifestation consisting of all kinds of forms, names and ideas (Rupa, Nama, Bhava) becomes one with Vijnana without the least sense of difference and separateness. In fact, the central aspect, Vijnana, which is verily manifested Godhead, is the source as well as ruler of both inner and outer aspects, Jnana and Ajnana. Vijnana spiritually known as prescience rules over both science and nescience in the creation. And finally He absorbs them all within Himself and makes them one with Him. Expressed differently, He Himself reveals in all of them with His all-divine glory and beauty. Truly speaking, Vijnana, though the ruler and absorber of inner and outer aspects called science and nescience, is a direct manifestation of Prajnana, the non-dual Self or Brahman. In other words, Vijnana is no other than Prajnana revealed or manifested as such. Expressed otherwise, Vijnana is Prajnana personified. Even though Vijnana Himself as the qualified Godhead or Divine Self acting and ruling over all the rest in creation is the Lord of Prakriti (Shakti), the primal energy or potency of Self-Divine, He is not bound and contaminated or affected by any function of Prakriti, the creatrix or projecting agency which is very unscrupulous and mysterious by nature, ever experienced by general people or Jivas, the world-bound souls, while to the realizer of the Self-Divine or the Absolute which is Prajnana by nature, Prakriti has no different entity or existence apart from the Prajnana Brahman, the Absolute Reality.

(4) The first aspect, that is "Being in Being", is verily the real nature of Prajnana characterizing Conscience. It is the Truth or Reality Absolute, the very Essence or Substratum of the other three aspects, that is Vijnana and the rest. This aspect is Tattvaswarupa which is eternally One without a second, calm and homogeneous. It is, in fact, "One in one" and the rest which reveals the beauty and nobility of unitary and homogeneous nature of the infinite Reality called Brahman/Atman, the Absolute, is alone real and none else. Brahman/Atman Reality is the negation of all as differentiation and non-differentiation, manifest and unmanifest, qualification and non-qualification, maniness and oneness, division and non-division, identity and non-identity, knowledge and ignorance, presence and absence and absence of both. The supreme non-dual Self is also the negation of body and bodilessness, form and formlessness, time and timelessness, space and spacelessness, cause and causelessness,

effect and effectlessness. Furthermore, the Absolute Reality is also the negation of concentration and absence of concentration, the idea of subject and object, meditation and absence of meditation, perfection and imperfection, bondage and freedom of bondage from ignorance, freedom and absence of freedom, worldliness and worldliness. Brahman/Atman is beyond Yog and Viyog, Rog (disease) and Nirog (absence of disease); beyond inner and outer, central and transcendental; beyond Jiva and Nirjiva (absence of Jiva), Vija (seed) and Nirvija (seedlessness); beyond Vidya and Avidya, guru and Shishya (disciple); beyond instruction and absence of instruction, imagination and absence of imagination; beyond creation and absence of creation, variation and absence of variation; beyond diversion and absence of diversion.

The Absolute Reality is the negation of Prakriti with all its Gunas and modifications. It is the negation of all the states, viz waking and the rest. It is also the negation of fourfold order of life, viz childhood, etc., fourfold caste system, viz Brahmin and the rest, Dharma (rules of life) and Adharma (absence of rules of life), righteousness and non-righteousness, virtue and vice, mark (Lakshan) and marklessness (Alakshan). The Supreme Divine Self is beyond ritual and rituallessness, grief and grieflessness. It is beyond desire and desirelessness, possession and possessionlessness. It is beyond acquisition and absence of acquisition. It is beyond determination and indeterminateness, beyond speculation and non-speculation. It is beyond birth and death, disease and old age. The Supreme Reality is beyond fourfold pursuit of life, viz. Dharma (obligatory duties), Artha (acquisition of wealth), Kama (fulfilment and enjoyment of regulated desire or satisfaction of well-disciplined spiritual desire and will), Moksha (final release or liberation or ultimate freedom). The Godhead Absolute is the negation of all purpose and purposelessness, all expectation and absence of expectation. It is the negation of acceptance and rejection or non-acceptance and both of them as well. It is the negation of attachment, detachment and also absence of both of them. It is the negation of passion and dispassion and also absence of both of them. It is also the negation of greed and greedlessness and also absence of both of them. The Supreme Self-Divine is the negation of good and evil and absence of both of them. It is also the negation of Tyaga (renunciation) and Atyaga (non-renunciation) and also the negation of absence of both of them. It is the negation of the idea of positivity and negativity, the idea of "is" and "is-not", "has" and "has-not". Brahman/Atman is also the negation of the idea of the Absolute and the relative, the transcendental and the immanent, the pervasiveness and absence of pervasiveness. What is more, It is the negation of all negation also. What remains as the culmination result is "All Divine for All Time, as It Is", the Self-in-Self, God-in-God, the Reality-in-Reality, the Absolute-in-Absolute, the Saccidananda-in-Saccidananda which is inexplicable, and is beyond and beyond.

**Prajnana Brahman, the Supreme non-dual Self, is the highest Truth or Reality which**

is neither subject nor object but the real Essence of both. This real Essence is verily Saccidananda Absolute which is beyond the range of mind, intellect and word. Brahman/Atman of the nature of Saccidananda Absolute is the all-pervading, ever-revealing Self-Conscious Awareness designated as Realization of Realization, Knowledge of Knowledge, which otherwise is expressed as Knowledge of Oneness/Oneness of Knowledge. That is the supreme One, without a second and without an exemplar which admits of no second entity or principle and quality. The non-dual Self is spontaneous by nature and self-revealing. This non-differential, homogeneous, consciousness is the highest object of Love and Bliss Absolute. That is ever free from all kinds of imaginary and manifested attributes or supervening adjuncts. That is beyond speculation and intellectual conviction. That is self-revealed and self-realized, ever supportless and independent of all kinds of predicates and complexes. That which is of the nature of spontaneous realization or Self-Conscious Awareness, is beyond comprehension and assumption. The perfect self-identity or spontaneous realization of Knowledge of Oneness/Oneness of Knowledge is the only indication of Its direct experience which is real and nothing else. All else, apart from the supreme Divine Self, is manifested reality which is experienced as subjective and objective knowledge and reality and is provisionally admitted as qualified and attributeful aspect of divinity which is realized through Sadhana. This Sadhana is also possible through the grace and blessing of the Lord/Guru.

## CHAPTER II

### **Ajnana, Jnana, Vijnana and Prajnana**

Ajnana, Jnana and Vijnana are but three variations or appearances of Prajnana, i.e. Prajnana while unfolding descends to Vijnana, to Jnana and to Ajnana in succession. This kind of successive manifestations of Prajnana is called Its descent. In Its ascending movement Ajnana merges into Jnana, Jnana into Vijnana and finally Vijnana into Prajnana. Jnanaswarupa being Prajnana which means Knowledge Absolute, i.e. Supreme Being or Supreme-Self—the Ultimate Reality or Essence—appears to be Ajnana when prefixed by “A”, Vijnana when prefixed by “Vi” and Prajnana when prefixed by “Pra”.

Here “A” implies the sense of imperfection, incompleteness, instability, finiteness, change, unreality, attribute and negativeness (negativity). It also denotes the sense of indivisibility and infiniteness in essence. “Vi” signifies speciality (individuality), affair (uses) and exterior. “Pra”, meaning Prakrishta, is the Supreme and Absolute state.

Ajnana means Avidya, i.e. delusion, ignorance and nescience. Ajnana being elemental and material is the source as well as constituents of action. It is both partial and integral.

Jnana means Vidya, i.e. knowledge, consciousness, understanding, experience, perception, light, wisdom and illumination. It is twofold, viz material and spiritual. It refers to the internal part of life, i.e. the subjective mind. It is both individual and universal.

Vijnana means Paravidya, i.e. science, works of wisdom, application, pragmatism, skill, affair of knowledge and wisdom. It is both individual and universal. It is four-fold, viz. (1) Vijnana of Ajnana, (2) Vijnana of Jnana, (3) Vijnana of Vijnana and (4) Vijnana of Prajnana. It refers to the central aspect of life which is impartial, impersonal and neutral indwelling witness, Divine Spirit.

Prajnana means Supreme Wisdom, Absolute Reality and Ultimate Essence. It is Pure (comprehensive) Consciousness (Super-Consciousness). It pervades Ajnana, Jnana and Vijnana. Prajnana is the Supreme and Absolute Divine Being or Self. It is both transcendental and immanent.

### **Relation Among Ajnana, Jnana, Vijnana and Prajnana**

Ajnana being the prior state of Jnana is the seed state or cause state. Ajnana is the Adhara, body, receptacle and field of action. Jnana is the content. In one sense Ajnana

is cause and Jnana is action. In another sense Jnana is cause and Ajnana is action. The difference (contradictions) between Ajnana and Jnana are only apparent but not real. Jnana is the illuminator of Ajnana. Ajnana cannot exist without Jnana and vice versa. From the outer viewpoint, Ajnana is incomplete and imperfect Jnana, while from the central viewpoint, Ajnana is infinite Jnana. In this sense both Ajnana and Jnana are but two facets of the same principle. Jnana becomes Ajnana when the seed letter "A" is affixed to it. And Ajnana becomes Jnana when the seed letter "A" is removed. The act of illumination is an attribute of Jnana, which has different grades.

Body and the senses pertain to Ajnana, the inner senses and faculties to Jnana, pure intellect to Vijnana and Super-Consciousness (intuition) to Prajnana or the Supreme Self.

The entire creation is the outer expansion of Vijnanatma (intellectual soul). Jnana is its medium, organ or instrument. And Ajnana is its receptacle, body or field of action. Supreme Vijnana is the affair of Prajnana. That is to say, pure intellect is the spiritual medium, faculty or organ of the Supreme Self (Wisdom Absolute).

The Supreme Divine Self and His Swabhavashakti are inseparable, and they are one and the same in reality. This Swabhavashakti unfolds as infinite Vijnanatma, meaning cosmic God. And individual Vijnanatma is His inseparable and eternal part. Creation, preservation and transformation occurring in cycles are but Leela (sportful game) of Vijnanatma.

The earthen image of a deity is made by a clay modeller (artist) for worship, and when it is immersed in the water after worship it gets unified with the earth again. The expression, design and pattern disappear but its basic substance, earth, remains ever the same, i.e. before its creation, after its creation and finally on its transformation. In the same way, diversities of Consciousness are created, preserved and finally destroyed or dissolved by Vijnanatma. Creation, preservation and destruction or dissolution, the threefold function of Ajnanatma, is Parinama (transformation or modification) of one and the same conscious substance. In destruction the diversified expression, manifestation, design and pattern disappear but the basic substance, the eternal substratum Consciousness, ever remains as It is, i.e. before creation and finally on transformation.

Of all manifestations of Vijnanatma human life is the highest. And only through spiritually developed human life He unfolds His highest glory and nobility in ever-new patterns and experiences them Himself.

Bhakti, Jnana, Yoga and Karma are fourfold celebrated spiritual discipline or means (practical sciences or scientific processes) for His sportful games (Leela). It is through these processes only that all kinds of His manifestations again attain spiritual perfection. According to the spirit of age, one particular process alone gets prominence.

Special features of Vijnanatma are sixfold, such as (1) doer, deed (doing), done,

(2) experiencer, experiencing, experienced, (3) perceiver, perceiving, perceived (knower, knowing, known), (4) concentrator, concentrating, concentrated, (5) meditator (religious contemplator), meditating, meditated and (6) realizer, realizing, realized.

Vijnanatma reveals His supreme glory and nobility as well as Himself through the principle of either I or Thou alone or both I and Thou combined. In human life the play of I-and-Thou principle goes on for ever. Sometimes He plays with the sense of affirmation and at times with the sense of negation. That is to say, He plays sometimes in positive sense and at times in negative sense. And again He plays either combinedly in positive and negative sense or combinedly in negative and positive sense. Though He is ever present in all lives, His display at Nityaleela becomes evident only in spiritually developed human lives.

In His Nityaleela, divine and human consciousness play alternately. Sometimes divine Consciousness becomes prominent while at times human consciousness is prominent. When the human nature is prominent the divine Nature remains dormant, and when the divine Nature becomes predominant the human nature disappears.

The union of human life with the divine is not the end. For every union is subject to separation and reunion. Unity with the divine is permanently established only when there is fusion of the sense of duality. By complete transformation of human consciousness into divine the individual becomes fully identified with the divine Oneness. And the age in which the divine Nature is predominant in majority of human lives, is called Krtayuga (Satyayuga).

When the infinite Cidananda unfolds Itself fully in life, it becomes perpetually one with the Existence Absolute, i.e. the Supreme Divine Being. It is only then that the individual has the realization of the Absolute Reality.

The feeling of attraction and repulsion originate from contact of the senses with their object. On account of this the divine Cidananda remains covered. Attachment is the cause of Prakriti's creation and detachment is the cause of its liberation.

The Supreme Divine Self is free from all blemishes. In Him there is no sense of bondage and liberation, nor even the sense of oneness and duality. And only Super-Consciousness vibrates.

Self-enquiry is "Koham", meaning "Who am I"? When the seeker in search of this I, discovers It (I or Self) he realizes "Soham", meaning "He or Self I am". It is the highest realization of the Supreme Self. For it is absolutely free from the sense of duality and unity. In the mature state of Self-Realization the physical body with all its atoms and cells gets divinized.

"All Divine for All Time, as It Is" is the Supreme Reality. Its Vijnana, meaning Sadhana, is all acceptance, all embrace and love for all. In other sense it means to adopt, to adjust, to accommodate all and also to accept all both inwardly and outwardly for all time as It is. Expressed differently, it means to maintain for all time

equality outwardly, equanimity inwardly, unity centrally and identity with the Supreme Reality transcendently.

In Nityaleela, God Himself is the best player. He detests monotony of any kind. On breaking monotony of old patterns He unfolds His glory and nobility in ever-new forms. So He breaks the monotony of His Nirguna aspect and descends in Saguna aspect and returns to Nirguna aspect on breaking the monotony of Saguna aspect. In this way He plays from Nirguna to Saguna and again from Saguna to Nirguna. This is His special feature. He plays always with even-consciousness. That is, He exists equally in form, name, idea and consciousness. He performs and enjoys His Nityaleela in and through ever-perfect equal consciousness.

So long as the sense of individuality (I and mine) remains, the embodied soul cannot experience the spirit of Nityaleela. In order to realize and also participate in the Nityaleela the soul in becoming has to accept, embrace and love all either with Absolute I-Consciousness or with Absolute Thou-Consciousness.

Body being made of triple Guna and five elements is material and perishable, while the indwelling Spirit or Soul is immaterial and imperishable, and so It is immortal. When mind is attached to body the sense of unity and equal vision does not subsist. But when mind is fully absorbed in the Spirit or Soul the sense of unity and equality continues. Even-Consciousness is Super-Consciousness. Indwelling Soul and Super-Consciousness are one and the same in essence. To treat everything outwardly and inwardly with Even-Consciousness implies to accept, embrace and love all as “All Divine for All Time, as It Is”, which signifies oneness with the indwelling Spirit. Individual consciousness is the significance of human soul, universal Consciousness is that of divine Spirit, while transcendental Consciousness which is beyond the individual and the universal is the Supreme Being Himself. Individual consciousness is transformed to and also transformed by universal Consciousness. And universal Consciousness is transformed to and also transformed by transcendental Consciousness. Individual soul can serve and realize the Supreme Divine Self only when it has living (true) realization of the cosmic Divine Consciousness.

In the spiritual process of transformation of individual being to cosmic Being, to super-cosmic Being and to trans-cosmic Being, various obstacles, internal and external, arise out of body-sense, vital, mental, intellectual and environmental as well—the fourfold manifested plane of Self-Consciousness. In other sense, the four manifested stages are: (i) form, name, idea and consciousness and (ii) gross or outer aspect, subtle or inner aspect, subtler or central aspect and subtlest or transcendental aspect. These obstacles arise either singly or combinedly.

Some of the seekers can overcome one of them, some two or three and a very few can overcome all of them. In order to extirpate all the obstacles simultaneously the unique process is to accept and embrace with awareness or consciousness the



Supreme and the Absolute Being in all becomings and in the threefold factor, namely doer, deed and done as well as knower, knowable and knowledge.

By overcoming the obstacle of gross aspect the seeker becomes able to enter the subtle aspect. By overcoming the subtle aspect he is able to enter the subtler one, and by the knowledge of the subtler aspect he reaches the subtlest or transcendental aspect, and there he gets fully identified with and finally established in the Supreme Being (Reality).

The realizer of Supreme Reality is Its best holder (supporter), bearer (convener) and distributor or server. He gives It to his own self dwelling in all beings. For, the infinite one Divine Self is the soul of all beings.

Vijnana of Prajnanatma (Supreme Self) signifies spontaneous self-giving which is expressed in a twofold manner. One is centrifugal movement and the other is centripetal movement. The centrifugal one means becoming from oneness to maniness or from unity to diversity, and the centripetal movement means becoming from maniness to oneness or from diversity to unity. Thus the twofold movement is twofold becoming or transmutation of Divine Shakti.

Centrifugal movement is the involutionary process, meaning transformation in the descending order. In this order I of the Divine Self (Consciousness Absolute) surrenders Itself to I of idea, I of idea to I of name and lastly I of name surrenders to I of form. Thus I of Divine Self becomes finite.

On the other hand, centripetal movement is the evolutionary process meaning transformation in the ascending order. In this order I of form surrenders itself to I of name, I of name to I of idea and finally I of idea surrenders absolutely to I of Divine Self (Consciousness Absolute). Thus the finite I becomes identified with the infinite Divine Self.

Vijnanatma is Saguna Ishwara (qualified God or manifested divinity). He is ever-sportive or playful. Both the movements are His inscrutable ways (mysterious principles). In the involutionary process of His Saguna aspect He, though the greatest, manifests Himself as the smallest. And in the evolutionary process of His Saguna aspect He unfolds Himself from the smallest state to the greatest state. In His Saguna aspect Divine Self is thus smaller than the smallest as well as greater than the greatest, while in His Nirguna (unqualified or unmanifested) aspect He is unchangeable, unconditioned, undifferentiated and ever transcendent. The Saguna aspect of Divinity is reality energized with attributes but His Nirguna aspect is reality in principle only.

The fundamental basis of Bhaktiyoga is duality of the worshipper and the worshipped, meaning the devotee and God or the lover and the beloved. Bhakti begins with prayer and worship and ends in ecstasy of love (Divya Prema) and mystic experience of communion with God or Self. Bhaktiyoga (path of devotion and love) is the easiest and the simplest process for the realization of Saguna Ishwara. Jnanayoga

(path of knowledge) is based on the principle of unity and identity of being with the Supreme Reality. It leads to the highest liberation, immortality and basic identity with Brahman. Jnanayoga and Rajayoga are spiritual disciplines prescribed for the realization of Nirguna Ishwara. Bhakti is essentially for the spiritualization and divinization of life. Jnana signifies Reality or Divine Self. It is a means during Sadhana and end on realization.

One adopts a particular path of Sadhana according to one's taste, temperament, knack and capacity developed out of the previous experience of past lives. As is the process of Sadhana so is the revelation and also the experience or realization of God or Self. Success and perfection in Sadhana vary according to one's innate nature.

Men of the highest grade, meaning masters of Sattvic qualities, treat everything with Divine Consciousness. They value life the most, for, to them life is divine and divine is life, light and love. Men of the second grade are of Rajasic temperament. Sadhakas belonging to this grade attach more importance to the practice of spiritual disciplines alone than to the life itself, while men of the third grade are of Tamasic qualities. Sadhakas of this grade are very much dogmatic and attach more importance to some of the words of a scripture and firmly adhere to a particular form, name, idea, understanding, person and a particular type of religious activities without any proper reason.

Karma, meaning principle (doctrine) of action, brings changes in life and nature. Both Tamasic and Rajasic Karmas (actions) have their respective reactions as result; while Sattvic actions though not fully non-reactionary are still conducive to purification of mind and heart.

Karma or action enjoined in the scriptures are of two types. Of them one is of the nature of purely Sattva and the other is of the nature of either Rajas and Sattva mixed or Sattva and Rajas mixed and not merely of Rajasic or Tamasic nature alone. Actions of Rajasic and Tamasic kinds are always harmful and of reactionary results and hence are prohibited in the scriptures. All sorts of religious activities, rites, rituals and sacrifices are either of Sattvic kind or of mixed kind of Sattva and Rajas. Of the above kinds of actions, one of mixed nature of either Sattva and Rajas or Rajas and Sattva is only for men of the second grade and the other, i.e. action of purely Sattvic kind, is only for men of the first grade. And all actions of purely Rajasic and Tamasic kinds which are prohibited in the scriptures, are very much dear to the worldly-minded people.

Good, evil and mixed—these are threefold result of action, which can never bind or affect the liberated persons, the true renouncers and also the spiritual seekers of Sattvic or spiritual nature who have given up the desire of ~~or~~ attachment to actions and their results and also the sense of doership. But they bind and affect only those men of Rajasic and Tamasic nature who possess the strong egoistic sense of doership

and thereby are greatly attached to actions and their results. The sense of doership and attachment to action and result are the cause of rebirths, suffering and bondage of life. Karma or action and its result depend upon the attitude of the doer. Motivated actions must bear reactionary result and disinterested actions or surrendered actions are always free from the reactionary seed or result.

Karma or action even of the highest or the best kind can never lead the seeker to liberation and immortality. It can utmost uplift morals, purify and sanctify the mind and the heart, build up character and help to the dawn or revelation of True Knowledge or Divine Knowledge—Self-Knowledge.

Jnana or Knowledge Itself which is Pure Intelligence or Consciousness is the fundamental Reality or Ultimate Essence. This Knowledge alone is the true nature of God or Self. It is self-existent, self-luminous, self-perfect, self-evident, ever pure, ever free, real, non-dual, infinite, immortal and eternal. It is unchangeable, immaterial, formless, attributeless, taintless and ever transcendent. It is without beginning and without end and has no birth and death, no rise and fall, no increase and decrease, no alternative and no parallel. This Knowledge alone is all in all. It verily is Brahman or Atman. This Knowledge or Consciousness illuminates and supports all, i.e. It is the underlying essence of all, the life-pervading truth, the light of all lights, the power of all powers, the bliss of all bliss and the love of all love. It requires no support for Itself, nothing can illuminate It, nor can anybody know It. It is the only knower of all, nay, It is verily the Truth Itself. This Knowledge or Consciousness (Pure Intelligence or True Wisdom) alone directly gives one real Mukti, the highest liberation, perfection, immortality and the realization of truth of the Supreme Self or God (Atman or Brahman).

Karma or action belongs to Divine Shakti while Jnana or Knowledge is the true nature of Divine Self. Action begets action and not knowledge, while knowledge begets knowledge and not action. Though both Karma and Jnana, i.e. action and knowledge, are divine principles, Karma or action characterizes energism, dynamism, movement, motion, momentum, variation, inequality, inequity, diversity and heterogeneity; while Jnana or knowledge characterizes illumination, elasticity, firmness, permanence, stability, steadiness, perpetuity, calm, rest, balance, equality, equanimity, tranquility, sagacity, unity, uniformity, perfection, truth, reality, spirituality, homogeneity, divinity, immortality and eternity.

Ajnana is related to body, senses and mind and thus plays in them; Jnana with and in the mind, Vijnana with and in the spiritual mind and Soul—individual and universal—while Prajnana, the Pure Intelligence or Consciousness, is the true nature of Brahman or Atman which is equally present in Ajnana, Jnana and Vijnana as witness seer Divine Self. Prajnana which is Visuddhavijnana is all spiritual and divine and hence ever transcendental.

Prajnana is Brahman or Atman, the impersonal Godhead (unmanifested divinity); Vijnana is cosmic intelligence, the personal godhead (manifested divinity); Jnana is individual soul or intelligent mind, the embodied spirit, i.e. consciousness influenced by triple Guna lies in them and experiences their functions. And Ajnana is Shakti or Maya, the mysterious power that unfolds the world drama of diversified names and forms. What is material is the creation of Ajnana. This Ajnana is a kind of Jnana but not without Jnana. It is contrary to Jnana without which Jnana cannot play. Truly speaking, Ajnana is imaginary and illusory and it cannot or does not exist and play without Jnana. It is neither real nor unreal nor even real-unreal nor even negation of both. It is something mysterious and inexplicable existing and playing in between the real and the unreal. By its mysterious characteristics of magical skill it makes the real unreal and the unreal real. And hence, it is called Maya, Avidya, *Aghatanghatanpatiyasi* (skilled in making the impossible possible and the possible impossible).

Ajnana is unsubstantial, still it exists and plays for want of Self-Knowledge, i.e. owing to forgetfulness or ignorance of Self-Knowledge. With the dawn of Self-Knowledge Ajnana disappears with all its products. This imaginary power of Ajnana is felt in life owing to forgetfulness and unawareness of the truth of the infinite Self-Knowledge. Since this Ajnana is unsubstantial, it is meaningless to find out its root. To be aware of one's true Self is the only and the best means of realization of Truth and transcending the influence of mysterious Ajnana.

Jnana is contrary to Ajnana. To get rid of Ajnana, Jnana is needed. For the perfection of Jnana Vijnana is needed, and Vijnana par excellence is Prajnana.

Ajnana pertains to the outer nature of being, Jnana to its inner nature, Vijnana to its innermost or central nature and Prajnana to its transcendental nature.

Divine principles of Shakti, Jnana, Ananda and Prema corresponding to Karma, Yoga, Jnana and Bhakti including Prema are in essence one and not different. Though they seem to function sometimes individually and sometimes collectively, their differences resulting thereof are apparent but not real.

Action evolves from the union of Jnana and Ajnana. Of Ajnana and Jnana, Ajnana is Prakriti or matter and Jnana is Purusha or spirit. Both of them are eternal. One without the other cannot or does not exist and function. From their union proceeds the universal creation. Of them Ajnana acts as material cause and energy, while Jnana acts as spiritual cause and energy. Ajnana is the cause of physical body and all sense objects, while Jnana or spirit is the cause of experience of itself as well as all functions of Ajnana. Physical body born of and brought up by Ajnana finally dissolves in it again. The spirit-soul dwelling in the body experiences pleasure and pain and all the pairs of opposites born of Gunas till it realizes its basic unity and identity with pure Vijnana and Prajnana. With such realization the spirit-soul (Jnana) attains the

highest liberation and immortality. As regards the relation between Jnana and Vijnana, and Vijnana and Prajnana, Jnana is Shakti or Prakriti and Vijnana is Purusha, and Vijnana is the unified form of Prakriti and Purusha while Prajnana is purely transcendental and hence ever free of the sense of Purusha and Prakriti.

Karma or action, when it is done in and through predominating Ajnana, is fully diversified, reactionary, impure and changeable by nature; when it is done in and through predominating Jnana, it is unified, non-reactionary, more refined and less changeable by nature; when it is done in and through predominating Vijnana, it is wholly pure, universal and spiritual by nature, and when it is done in and through predominating Prajnana, it is universal and transcendental as well.

Action done in and through Ajnana is wholly physical, that done in and through Jnana is fully mental, that done in and through Vijnana is entirely spiritual and divine and that done in and through Prajnana is not only spiritual and divine but also fully transcendental and absolute which is ever spontaneous.

Action in general brings changes and results in experience. Both physical action and mental action are for material end, only mental action is for cultural end; spiritual action leads to spiritual end, transcendental action of all-divine nature leads to purification and perfection of the inner being and enables it to acquire Vijnana and Prajnana for its supreme liberation and absolute divinization.

Physical action gets refined and purified through mental one, mental one through spiritual one and spiritual one through transcendental one. In short, physical action culminates in mental one, mental one in spiritual one and spiritual one finally in transcendental divine one. That is to say, action of Ajnana culminates in that of Jnana, that of Jnana in that of Vijnana and that of Vijnana culminates finally in Prajnana which is all pervading and transcendental as well.

Action itself is divine principle, and hence it is essentially necessary for purification, perfection and spiritualization of life. There is no action which is high or low. It is the attitude of the performer that makes its gradations by attributing conventional limitations of Ajnana, Jnana, Vijnana and Prajnana.

Action done in love, done after the attainment of Vijnana and also for the attainment of Vijnana and Prajnana, is solely spiritual and divine. One may perform action after the attainment of perfection and liberation of life or may do so while doing Sadhana, or while performing action one can continue Sadhana for spiritual perfection.

Spiritual and divine action is done in and with love, bliss, wisdom and peace. It is absolutely free from personal interest, selfish motives, traditional pursuits and conventional limitations. This action is done by liberated persons, great realizers of Truth, God or Self for the fulfilment of divine will, for the welfare of all beings and also for the maintenance of world order.

Action done with and in noise and sensation, ends with reactionary and transitory

result. Action of Ajnana is a sensational affair which creates problems after problems and hence is always disturbing. Action done in quietude, solitariness and peace is the most powerful one that bears steady, effective and permanent result. Spiritual and divine actions are what is called always silence in action or action in silence. Words fail to communicate the divine Bhava. Silence is the best medium for divine communication. God works in silence, just as bees work in darkness, morality in secrecy and thought in silence. Sainly people and liberated persons always follow the true divine nature and hence work with calm and quiet mind in solitary places (both inwardly and outwardly) in silence.

Action pertaining to Ajnana is material and objective; that to Jnana is elemental and objecto-subjective; that to Vijnana is spiritual and subjecto-objective, while action pertaining to Prajnana is not only spiritual but also divine and all-subjective and transcendental. Action in and through the fourfold principle of Ajnana, Jnana, Vijnana and Prajnana thus becomes fourfold. They are: action by and under Ajnana, that by and under Jnana, that by and under Vijnana and that by and under Prajnana.

Jnana associated with action bears spiritual result and that freed of action is spirit itself and the essence of action as well. Vijnana associated with action bears divine result and that freed of action is pure divine essence, while Prajnana associated with action bears super-divine result and that without action is the Supreme Divine Essence or Reality.

- (1) Ajnana— Avidya, outer body and nature (individual and universal), causal body, subtle body (inner body and nature including senses), gross body (outer body and nature including senses) and sense objects. Tamas, individual and universal.
- Jnana— Vidya (individual and universal), Devatas and Jivas, sense organs; fourfold inner organ and fivefold organ of perception, primal Prana. Combination of Rajas and Sattva, individual as well as universal.
- Vijnana— Paravidya—Witness Self (Kutastha Chaitanya), Indwelling Self, Ishwara, Atman; fully spiritual and universal as well as individual, Pure Sattva.
- Prajnana— Brahmavidya/Atmavidya—Super-Consciousness/Transcendental Consciousness and beyond, Knowledge Absolute. Supra-Sattva and Transcendental.
- (2) Gross body of Cosmic Self is Virat and that of individual self is Vishwa; Ajnana by Jnana (Tamas governed by Rajas).  
Subtle body of Cosmic Self is Hiranyagarbha or Sutrātma and that of individual self is Taijasa; Ajnana by Vijnana (Tamas governed by Sattva).

Causal body of Cosmic Self (Akshara/Ishwara) is primal nescience (Mulajnana/ Maya) and that of individual self (Devata and Prajna) is Sushupti (deep sleep), Avidya; Ajnana by Ajnana (Tamas governed by Tamas).

Supra-causal state of Divine Self is transcendental and beyond, i.e. wholly Prajnana.

- (3) Outer senses and Pranas—Jnana by Ajnana  
 Inner senses and Antahkarana; Jnana by Jnana  
 Central Being or Witness Self (Kutastha Atma)—Jnana by Vijnana Transcendental Being or Pure Self, Divine Prajnana.
- (4) Vijnana by Prajnana – Avatara  
 Vijnana by Vijnana – Sadguru  
 Vijnana by Jnana – Devata and Siddha  
 Vijnana by Ajnana – Sadhaka
- (5) Prajnana by Ajnana – Jiva-Jagat  
 Prajnana by Jnana – Mahapurusha, Mahasiddha  
 Prajnana by Vijnana – Ishwara  
 Prajnana by Prajnana – Brahman or Atman (Parameshwar).

## CHAPTER III

### **Correlation Amongst Ajnana, Jnana, Vijnana, Prajnana and Results Thereof**

Prajnana, literally meaning Pure Intelligence or Consciousness Absolute, is Brahman, non-dual Self, the Absolute. Consciousness Absolute (Cit) is the Supreme Reality or Ultimate Essence which is infinite, eternal, self-luminous, self-existent and self-evident, ever free, partless, actionless, changeless, formless, non-dual. Brahman is non-dual Self (Atman). Therefore Consciousness Absolute is Brahman / Atman Reality. This Consciousness (Prajnana) is Real Existence (Sat), and Essence of Bliss (Ananda) or Bliss Absolute. The Existence (Sat), Consciousness (Cit) and Bliss (Ananda), i.e. Saccidananda, constitute the essential nature of Brahman/Atman. This triad is not quality but Reality Itself, hence they are not separate from one another. They are neither parts nor aspects of Brahman, but the true nature of Brahman/Atman Reality. Sat is Cit and Cit is Ananda. This Saccidananda is the attributeless Brahman, the non-dual Self, the Absolute.

Brahman, the non-dual Self, is supremely One without a second and homogeneous by nature. In Brahman, the non-dual Self, Brahman alone exists and none else. As It is ever pure and non-dual by nature and ever transcendental, no second entity is admitted of in It. How duality or plurality of existence becomes possible in the non-dual Prajnana is a very pertinent question. In answer to this question the concept of Maya has been proposed, admitted of and formulated. By Maya creation is possible. There is difference of opinion about the creation of the world in the systems of philosophy. Of them three are distinguished : (i) Arambhavad, i.e. the world or creation is a new one not already contained in the cause, (ii) Prakriti-Parinamvad, i.e. the creation is the transformation and modification of primal nature, Prakriti, (iii) Brahman-Parinamvad, i.e. the creation is the modal manifestation of Brahman. Brahman is the Supreme Being and becoming of Brahman is creation. Attributeless Brahman, i.e. Prajnana, manifests into Vijnana through Its inherent power or Swabhava (potency) called Prakriti—Maya. This Maya is also named Avidya/Ajnana. As Vijnana is the manifestation of Prajnana, so also Jnana is the manifestation of Vijnana and Ajnana of Jnana. That is to say, Prajnana, without changing its true nature, through its inherent power manifests into Vijnana, Jnana and Ajnana successively.

Prajnana is attributeless while Vijnana is attributeful. Saccidananda is the nature of Prajnana, while Maya is the nature of Vijnana and Avidya is the nature of Jnana as



well as Ajnana. Prajnana, i.e. Brahman, through nescience (Maya) reflects as Ishwara, i.e. Vijnana; Vijnana or Ishwara through Maya reflects as Jiva or Jnana and Jiva through nescience reflects as Ajnana. Maya is illusive. It is constituted of three components or ingredients or modes, viz Sattva, Rajas and Tamas. The inseparable triple nature in its balanced state is called Avyakta, unmanifest. Prakriti of Ishwara is Vidyamaya, meaning predominating Sattva and that of Jiva is Avidyamaya, impure Sattva, i.e. predominating Rajas and Tamas. Sattva is intelligence, illumination, goodness, balance, unity; Rajas is motion, action and projection, and Tamas is matter, inertness, and delusion.

Prakriti, in fact, is Sattva, Rajas and Tamas in homogeneity. Prakriti is no other than Brahman, the non-dual Self or Consciousness energized. That means becoming of Being called Prakriti is conscious energy which is filled with desire of creation. That is why it is called creatrix, the process of creating and becoming. This conscious energy in Sattvic nature is Vidyamaya, the nature of Ishwara, the qualified Brahman, the manifestation of non-dual Self. When conditioned by Rajas and Tamas it is Avidyamaya, the nature of Jiva, and when it is conditioned only by predominating Tamas it is Ajnana or elemental (material). All objectives in creation are material which are Ksharapurusha, meaning changeable and perishable entity, hence it is inconstant, impermanent, unreal and non-self. This perishable entity is associated with and sustained by Aksharapurusha, meaning imperishable entity called Jiva or reflected Self. Jiva is the inseparable part of Ishwara.

Maya creates Ishwara, Jiva and Jagat. This Maya is the reflection or becoming of Prajnana, Pure Consciousness. Ishwara and this Maya are not different entities. Maya is the universal body of Ishwara, and Avidya is the body of empirical individual, i.e. Jiva. Brahman reflected in Maya is Ishwara, and Ishwara reflected in Avidya is Jiva. Both Maya and Avidya are attributes, superimpositions on Brahman, the non-dual Self, caused by nescience or ignorance which is nothing but the reflection of Consciousness.

Pure Consciousness is Brahman, the non-dual Self, which is eternal, spontaneous, ever-present awareness. The Self is Consciousness and Consciousness is Existence and Bliss. Through reflection of Consciousness, Brahman, the non-dual Self, appears as Ishwara, Jiva and Jagat. The aspects of Brahman—Sat, Cit, Ananda—are inseparable and partless. They are one Reality, the essential nature of Brahman/Atman. But in and through reflection Sat appears as material entity, Cit as Jiva and Ishwara, and Ananda as happiness and pleasure. Even though the Self is Consciousness, three kinds of selfhood are experienced. They are: (1) secondary self, (2) illusory self, (3) principal and real Self. When a parent is identified with his son, the selfhood of the son in relation to his father is secondary. The identification of the Self with the body is illusory, and the principal and real Self is

the One which is attributeless and ever transcendent. The principal Self in the real sense is Brahman, the Absolute, of the nature of homogeneous Consciousness which is verily Saccidananda Reality. There is no split and difference in the Brahman existence. The difference that is experienced in creation is of three kinds: (1) Swajatiya, i.e. difference of one member from another of the same class like father and son; (2) Vijatiya, i.e. one class different from another like man, cow, tree, etc.; (3) Swagata, i.e. internal difference like stem, leaves, flowers, fruit, branches of a tree or like different limbs or organs of man or animal. Brahman, the non-dual Self, is free from all kinds of differences. It is eternally One by Itself and beyond. Brahman Reality is Oneness of Knowledge/Knowledge of Oneness. Saccidananda homogeneity is the true nature of Brahman.

The most pertinent question is how the mysterious creation, the plurality of objects, has come into being in the Absolute Brahman, the non-dual Self. In reference to this question, it has already been said that the concept of Maya, the divine power, had to be acknowledged and by that creation has been defined.

From three different standpoints Maya has been envisaged: (1) that of revealed experience called Shrouta; (2) that from reasoning called Youktika; (3) that from the view of ordinary worldly men called Loukika. Ordinary men believe Maya as real. They have no reasoning in their belief of Maya. The existence of Maya and its function is felt which is a statement of fact. Ordinary men cannot deny that and therefore do not like to go against it. Those who realize the teachings of the scriptures through reasoning with direct experience express Maya as unreal (Tuchha). For them there is no world to be accounted for. For those who seek to realize the truth or Self, i.e. Brahman, through only reasoning and intellectual conviction as well, Maya is indeterminable (Anirvacaniya). That is, Maya is neither real nor unreal nor both real and unreal, neither part nor whole, neither separate from Brahman nor one with Brahman. It is something inexplicable. Dwelling in creation as a part of its manifestation, the intellect cannot deny the creation as a whole. Again, for a man of realization of Self or Brahman, Maya has no real existence, it is a figment only (Mithya). It is called so because unrealized or deluded persons whose wisdom has been carried away by nescience, cannot deny and remove Maya. What is meant by Mithya is that what seems to exist but does not. Only those who through spiritual discipline become pure in mind and intellect, can realize the true nature of the Self/Brahman. For a man of Self-Knowledge, Self/Brahman alone exists—and no creation, no Maya.

From the Absolute standpoint, Brahman/Atman alone exists and none else. It is the realization of Knowledge of Oneness/Oneness of Knowledge. In this light, the entire creation is no other than Brahman/Atman Itself in appearance or expression. The essence of expression is Brahman/Atman alone and expression or appearance

apart from Brahman/Atman is a figment. That is why it is called illusory like rope-snake. The rope is real. The snake is false and unreal and a rope-snake is a wrong or mistaken identity. It is called superimposition (Adhyasa or Adhyaropa). Similarly, Brahman, the non-dual Self, is mistaken to be universal creation. Error, delusion, figment are all variations and superimpositions of Ajnana. All qualities, conditions and limitations pertain to Avidya/Ajnana which are superimposed on Pure Brahman, the non-dual Self. All kinds of superimpositions are the works of Avidya or nescience. The appearance of creation in non-dual Brahman is called Vivarta or transfiguration which is experienced through deluded mind or intellect, i.e. ego. Ego is the modification of Prakriti and an inner seat of subjective consciousness. This subjective consciousness is a manifested form of reflected consciousness whose predicative part is non-conscious object. This non-conscious part is solely elemental or material, hence non-self and unreal. The subject-object complex is the important function of Prakriti of the nature of reflection of consciousness.

When the element of Sattva is pure, it is called Maya, and when impure (conditioned by predominating Rajas and Tamas), it is Avidya. Brahman, the non-dual Self reflected in and associated with Maya, is Ishwara and Brahman reflected in and associated with Avidya is Jiva. Ishwara is the Lord of Maya. He owns, controls and rules over Maya, whereas Jiva is subject to the rules and laws of Avidya. Brahman as Ishwara is the Universal God, the embodiment of totality of Jivas, and Brahman as Jiva is conditioned and limited by Avidya owing to the forgetfulness of his Self-Knowledge. Jiva, when through spiritual discipline attains inner purification and perfection, becomes identified with the supreme Self, the non-dual Brahman. On the Realization of oneness with Brahman, Jiva transcends all limitations, conditions, distinctions and differences caused by Avidya. Jiva experiences his non-identification with Brahman, the non-dual Self, so long as he maintains the nature of his individuality and differences with others owing to the fault of his own intellect. The fault of intellect is nothing but the lack of awareness of Self-Knowledge. He forgets his Self-Knowledge because of the liking or attachment to the non-self objects. Such liking and attachment grow from desire for enjoyment. Desire born of Avidya acts like an enchantress and allures the ever-pure Self. Once overpowered by desire, the Pure Self which is actionless by nature, is impelled by desire to perform action for the fulfilment of desire. It is how the ever-pure Self gets self-hypnotized by the magical influence of Avidya and becomes Jiva, the self-hypnotized soul within Pure Self. The function of Avidya is to delude the soul by superimposition of qualities, conditions and attributes as limitation which are the modifications of Avidya, generated by Self-Consciousness.

Ajnana has Jnana as the essence or substance. Without Jnana Ajnana has no separate existence. Ajnana is the object of Jnana. It is not for itself but for Jnana. Ajnana

is felt by Jnana. In the same manner, Jnana has its essence or substance as Vijnana. That means Jnana is the object of Vijnana. Here Jnana means reflected knowledge, the modification of Vidyamaya (Pure Sattva). Vijnana is the source of both Jnana and Ajnana, and Vijnana itself is no other than Prajnana manifested. Therefore Prajnana alone encompasses and embraces all as Its fullness and completion. Apart from Prajnana neither Vijnana nor Jnana is real, not to speak of Ajnana. All from Vijnana down to Ajnana are experienced as one with Prajnana owing to the ever-present awareness of Prajnana.

In the Realization of Prajnana whatever is experienced is immediate knowledge or direct experience and not mediate or indirect knowledge. While in the knowledge of Vijnana, Vijnana as well as Jnana and Ajnana are all experienced as mediate or indirect knowledge. Indirect knowledge is not perfect knowledge. It is, in fact, objective knowledge which is non-self by nature and hence unreal.

From the world standpoint, the Reality is experienced as duality of subject and object. Subject-object complex pertains to the triad of knower, knowable and knowing. In the triad of knower and the rest, the Oneness of Knowledge remains covered and unrealized. Indirect knowledge becomes direct knowledge through the method of discriminative insight or through the principle of Knowledge of Oneness/Oneness of Knowledge. Whatever is experienced from the world viewpoint is duality, relativity and plurality of objects. Though they are felt and experienced through subject-object relationship, they are not real. What is real is Brahman, i.e. the non-dual Self, which is constant, permanent, flawless, free from rise and set, appearance and disappearance, without interior and exterior, secondless, partless, actionless, changeless, devoid of birth and death, ever free, eternal, infinite, immortal, and the essence of Bliss and Peace Absolute.

Prajnana is therefore transcendental Brahman which is "All Divine for All Time, as It Is". Prajnana, i.e. Brahman, the non-dual Self, is Existence, Consciousness and Bliss Absolute. It is devoid of subject-object complex. Prajnana is Consciousness which is of the nature of Bliss and Love. Prajnana being the Real Existence is revelation by nature. It reveals in the presence of Right Knowledge. Right Knowledge is the true nature of Self, which means no agent, no experiencer, but knowledge alone without any adjunct and predicate. Right Knowledge reveals as Consciousness, hence Prajnana essentially is Conscience. Conscience implies essential nature of Consciousness or the work of wisdom, that is the knowing nature of Knowledge, the Self-Conscious Awareness. Therefore Prajnana is the Awareness of Awareness and Knowledge of Knowledge which is called Oneness of Knowledge/Knowledge of Oneness.

Prajnana-Brahman reflects in Paravidya, i.e. Pure Sattva, as Vijnana-Brahman or Ishwara. Since Prajnana is Absolute Brahman, Vijnana is relative Brahman. Vijnana literally means energized Prajnana or work of wisdom. Since Paravidya is supra-Sattva

by nature, Brahman reflected in it appears as Vijnana or Ishwara. Vijnana, the energized consciousness, reveals as prescience. Vijnana or Ishwara manifests through Maya which is all Sattva. By all Sattva is meant direct reflection of Self-Consciousness; hence it is called prescience. Vijnana-Ishwara has Maya as its nature which he owns, controls, and rules over becoming or Maya. Actually Ishwara and Maya are not different from each other. Maya, the reflected consciousness, is essentially one with the Consciousness Itself which is Ishwara or Vijnana. Prescience manifests into science, that is to say, Vijnana manifests into Jnana. This Jnana is Jiva, the self hypnotized soul. Brahman, which is essentially non-dual Self, is conditioned and limited by impure Sattva. Impure Sattva characterizes predominating Rajas and Tamas. Expressed differently, science, i.e. nature of Jiva, is conditioned by nescience, Avidya/Ajnana. Jnana implying Jiva has Ajnana as its nature. Vijnana-Ishwara is the source of both Jnana and Ajnana, Jiva and Jagat. The truth is that Prajnana reveals as conscience, Vijnana as prescience, Jnana as science and Ajnana as nescience. Prajnana (Brahman) is Transcendental Reality and Vijnana (Ishwara) and the rest is manifested reality. Manifested reality conditioned by quality and quantity appears as qualitative and quantitative. Hence Jnana or Jiva is conditioned and limited in power and knowledge; Ajnana or nescience is primordial matter or energy.

Vijnana (Ishwara) manifested from Prajnana is not part of Prajnana, nor is it a separate entity from Prajnana but Prajnana Itself energized and reflected in Pure Sattva called Maya. Jnana or Jiva in reality is Prajnana or Brahman, even though it is a manifested form of Vijnana reflected in impure Sattva or Avidya (mixed Rajas and Tamas). Ishwara of the nature of Vijnana controls Jnana and Ajnana, i.e. Jiva and Jagat, the creation of Maya/Avidya (nescience). Differently expressed, Brahman reflected in Maya is Ishwara and the same Brahman reflected in Avidya is Jiva; Jagat is modification of Avidya. From the world standpoint all this has been defined. Literally, Ajnana means diversities of creation; it is insentient nature (Aparavidya), Jnana or Jiva is sentient nature (Paravidya) by which the entire creation of insentient nature is sustained. Vijnana or Ishwara is the Lord of entire creation comprising Jiva and Jagat. He controls both sentient and insentient nature. The truth is that Prajnana or Brahman is the Ultimate Reality, the fundamental essence, the background, the substratum or essence of all Vijnana, Jnana, Ajnana, i.e. Ishwara, Jiva and Jagat. Therefore the nature of Ishwara is no other than Brahman Itself or, to say, Brahman manifested as such. Similarly, Jiva is Brahman (Prajnana), the non-dual Self reflected in or conditioned by Avidya. Hence in Reality Jiva is no other than Brahman Itself. In the same manner, what is Jagat (Ajnana) is no other than Brahman in appearance or transfiguration (Vivarta).

## CHAPTER IV

### **Saccidananda Brahman-Atman With and Without Attributes**

Brahman, the non-dual Self, is ever realized, yet from within creation It is not realized by Jivas, though the nature of Jiva is essentially one with Brahman. Jiva is conditioned and deluded by Avidya. That is why Jiva cannot realize the true nature though Self-Consciousness reflects in and through it. Self-Consciousness dwelling in Jiva manifests as subject-object nature through the act of Avidya. But the Self of Jiva is essentially one with Supreme Self. The nature of Self is Saccidananda. This Saccidananda is eternal and homogeneous by nature. The Self is neither subject nor object but the witness and illuminator of both. Since Saccidananda is the real nature of non-dual Self/Brahman, whatever is experienced in life by anybody is no other than this Saccidananda reality in one form or the other. When It is realized by Itself as It is, there is no obstruction in It. But when It is experienced otherwise there is some obstruction in the realization. What this obstruction is will be defined later.

Self which is Consciousness is of one essence that does not undergo any change; neither time nor space can make any difference to it, nor does the plurality of objects as experienced by Jiva introduce any split in the Self. The Self is of the nature of Pure Consciousness; It is unfailing light; ever-present awareness. It neither rises nor sets; It is non-dual, self-effulgent (ever luminous) intelligence. The Self is the Witness Consciousness, unchanging, flawless and eternal, like the anvil in the smithy that serves as the basis for beating the metal into various shapes, but itself remains unchanged. The Self remains as the immutable Witness of changes in the physical and the psychical orders; hence It is called Kutastha. The eternal nature of the Self is differently expressed through the analogy of the dramatic stage. Just as the lamp set on the stage sheds light on all concerned during the performance and shines also after everyone has left the theater, the Witness Consciousness manifests all things, viz the egoity, the intellect and the objects, and continues to shine even when they are non-existent. The Self being eternal and ever-present awareness can never go out of existence. It is partless, changeless and taintless. Just as the lamp on the stage illuminates without moving and without being affected by the movements of the actors and the audience, the Witness which is eternal and immutable manifests all things both within and without, and their absence too. Furthermore, Kutastha, the immutable Self, is compared to the canvas on which the world picture is painted. Just as the canvas is the basic substance whereon the various painted figures, both of inani-

mate things like mountains and animate beings like men and animals, appear, the variegated world appears on the Consciousness which is the immutable Self. Being the basic substance or abiding and revealing essence, Consciousness cannot be negated even as the basic canvas cannot be dispensed with. Consciousness which experiences all can never experience Its own non-existence, hence It is eternal, It is spontaneous.

Self is not only Existence and Consciousness, It is also Bliss and Peace, the supreme value. The all-conscious immutable Self is the seat of Supreme Love. Anything becomes dear, not for its own sake but for the sake of the Self. It is the eternal Self of non-dual nature that is the very essence of Bliss and Love. In the Self there is Self alone and none else. Therefore the true Self loves the Self alone and not the non-self. Objective love is not real, because of its mistaken or wrong identification with the true Self. The Self under all varied conceptions is the centre and seat of love. If there be love for any other object, it is for the sake of the Self to which that is subsidiary. It is a reflection of the Bliss, i.e. the Self, that is experienced as happiness or pleasure in the objects. A right understanding of the happiness that is derived from the contact of the mind with the objects may serve as the door to the Bliss, i.e. Brahman. How the Bliss nature of the Self is experienced should be clearly understood. When an object is being enjoyed, the mind turns inward and becomes calm. In that state of the mind the Bliss, that is the Self or Brahman, is reflected. Such a reflection is experienced as happiness or pleasure. The Brahman-Bliss or a reflection of It is experienced in other states also. In deep sleep one experiences unqualified Bliss; only that experience lies under the cover of nescience. Just before falling into deep sleep, and immediately for a few moments after getting up from sleep, one has a taste of happiness prospectively or retrospectively. In the interval between two modes of the mind also, one experiences the reflection of Bliss. The Yogi enjoys Bliss in Samadhi, the Jnanin realizes directly the Bliss that is Self/Brahman.

The Bhakta, a true devotee or a love-life, experiences Bliss firstly in the thought and service to his beloved Lord or the Divine Self, and that is based on the duality of subject-object idea. Secondly and finally, he experiences the bliss of communion or unity and identity with the beloved Lord, who is no other than the non-dual Self-Divine. Bliss when objectified is not pure but a mixture with the ignorance. Objective bliss is experienced through duality of ignorance. The pure subjective Bliss is experienced with the dawn of Self-Knowledge when duality disappears altogether. Self-Bliss is experienced in the Self and by the Self alone when non-dual experience is spontaneous. In the non-dual experience there is no separate entity or experience as Jnani, Yogi, Bhakta and Karmi; all these are Upadhis or limitations, attributing adjuncts superimposed by ignorance on the supreme Self-Divine.

All kinds of superimposition on the Supreme Self or Godhead Absolute is caused

by mind born of ignorance. It is ignorance or Avidya that works in and through the inner nature, mind, intellect, etc, which are verily its modification and seat for enjoyment as well.

Bliss Divine is eternally one and supreme, hence it cannot be predicated or objectified. Non-dual Self is self-revealing and ever spontaneous, hence self-evident and self-experienced. Self is of the nature of Existence, Knowledge and Bliss Absolute (Saccidananda). Right Knowledge is Knowledge of Oneness/Oneness of Knowledge which is ever-present awareness. Such awareness is the spontaneous revelation called realization.

Unlike the Jnanin and Yogin, the Bhakta experiences divine bliss through his perfect devotion and love for the Divine Self or Lord, both indirectly and directly, i.e. objectively and subjectively, according to the depth of his/her Nistha or steadfastness and devotional love (Prema). Ananda Brahman or Bliss Divine, as It is non-dual and supreme, is ever free from duality and ignorance, hence It is ever spontaneous and permanent. Brahmananda is Atmananda and vice versa, which is always direct experience and hence inexplicable, beyond the comprehension of mind and intellect. Whatever is comprehended by mind and intellect, though it may be highly spiritual, is not all perfect and pure divine and real. The act of comprehension presupposes the duality of subject-object idea, hence it is antithesis to the non-dual Self.

All thoughts and actions born of ignorance, though indispensable for creation and worldly life, are a hindrance to perfection and realization of Self-Divine. According to the knowledge of qualified monism and manifested divinity, Karmayoga, the doctrine of action, is admitted as a means for purification of the inner nature, i.e. mind and intellect, but it does not help in Self-Realization. From the standpoint of non-dual Self-experience, action of all kinds are disapproved. For action presupposes desire and desire presupposes ignorance, hence action may help the actor or seeker in the attainment of the desired object for enjoyment but cannot help one to develop Right Knowledge. Action and knowledge or Avidya and Vidya are of opposite nature, contradictory to one another. The doer and actor cannot at the same time perform an action and experience the same. Desire for action always taints the mind of the doer and leads him/her to the enjoyment and not to the renunciation and non-enjoyment or total dispassion towards the objective world, the creation of duality and relativity.

Jiva, through desire, remains engrossed in the worldliness and maintains limitation of body-identity and inclination to worldly prosperity and enjoyment of the same. All these are impediments to the attainment of Self-perfection and Self-Realization and also to the perfect identification and unification with the non-dual Self, Brahman. Therefore Jiva in order to transcend his/her Jiva-hood and attain final liberation from ignorance, requires the dawn of Self-Knowledge that brings the total perfection of life and oneness with the Brahman/Atman Absolute. For the transference



of body-identity of Jiva to the perfect identity with the non-dual Self, Brahman/Atman Reality, what is indispensable under all circumstances is the spontaneous knowledge of Self-Conscious Awareness which is differently expressed as Knowledge of Oneness/Oneness of Knowledge.

When all work done through body, senses, mind and intellect for the sake of the beloved Lord alone, surrendering to Him the sense of agency and result of action as well, all work turn to one worship endowed with supreme wisdom and love; the aspirant, the disinterested, selfless devotee-seeker, becomes free from the reactionary effect of Karma and attains a placid mind which is devoid of all taints and demerits like desire, etc. Such a Karmi of supreme devotional love for Lord through the loving grace and blessing of Lord/Guru transcends the total effect of Karma of Avidya and Ajnana and gets spiritually illumined within. By the spiritual illumination his/her entire inner nature becomes wholly purified, spiritualized and divinized. As a result, he/she becomes blessed with the dawn of Right Knowledge and attains peace and immortality. In this way a very selected few among the Karmis, followers of disinterested action, have total transformation of Jiva-hood to perfect Self-hood or Brahman-hood. That is why Nishkamakarma—disinterested or a complete surrendered action without the sense of doership and result as well—has been approved and prescribed in the scriptures as a means of attainment of Self-perfection and Self-Realization.

It is true that action alone without knowledge causes bondage in ignorance, while action done with the blending of Right Knowledge duly and directly inculcated by a perfect Self-realized Guru firstly purifies the mind and intellect and secondly conduces Right Knowledge through which the seeker attains Self-Knowledge and becomes fully established in the non-dual Brahman or Self. Action itself pertains to ignorance that can never bring blessedness in life, while Knowledge Itself is always perfect and directly absolves one from all sins, demerits and impurities caused by ignorance; that means Knowledge directly removes ignorance of both thought and action and brings and sets the supra-intuitional experience of awareness which is the essence of Self-Knowledge. Here it is found that a sincere, honest and devotional worker through Karmayoga attains the same goal of realization and perfection that is attained by the Yogin and Jnanin through Rajayoga and Jnanayoga. In this regard what is most important is Self-perfection and realization of Self-Divine which is spontaneous and independent by nature and does not require any Sadhana for itself. All kinds of celebrated yogas except Jnanayoga are prescribed for the men of ignorance whose wisdom has been carried away by nescience. Men of ignorance require perfection, liberation and peace. For them the practice of spiritual discipline is needed. Human nature has innumerable gradations which are classified into four groups in consideration of their natural constitution and mental inclination to thought and action.

Man adopts the means or Sadhana for integral progress and development in life according to his/her innate nature, Swabhava.

Four groups of human nature as being classified are (1) that of discriminative, dispassionate and analytical character; (2) that of contemplative, meditative and concentrative character; (3) that of devotional, loving, modest, polite, submissive, humble, serving and worshipping character; (4) that of working, functional and active character. This fourfold character of human nature constitutes the four celebrated yogas. They are respectively Jnanayoga, Dhyanayoga or Rajayoga, Bhaktiyoga and Karmayoga. Of them, Jnanayoga is the highest which is very difficult to attain. That is why it is not for the common people. This path, the path of knowledge, is meant for men of highly intellectual, rational and qualified nature endowed with the highest spiritual Samskaras of discrimination, detachment, etc. which are acquired through the practice of spiritual discipline in past lives. Next to Jnanayoga is Rajayoga, Dhyanayoga. Rajayoga is the path of eightfold spiritual discipline followed by meditation and concentration. Hathayoga, which is the initial stage of Rajayoga, wholly deals with the control and fitness of physical nature including Asanas or physical postures, Pranayama or the science of breath-control, Bandhas which are the body binds, i.e. the constructive and constrictive body-contraction device to manipulate or adjust the internal pressure. They obstruct, reverse or lock up the normal flow of the Pranic currents. The triad of Jalandhar-Bandha, Uddiyana-Bandha and Mool-Bandha is well known to yogic practitioners. The Mudras are localized or focalized symbolic seals, for temporarily shutting off or stimulating a particular part of the body.

Rajayoga is the traditional Ashtang (eight-limbed) yoga as propounded by Maharshi Patanjali. The eight limbs are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyan and Samadhi. Of them, the first five are classically known as external or Bahirang and the last three as internal or Antarang means of Sadhana. Out of these eight limbs, the last six form Shadangas of Hathayoga. Yama-Niyamas are primary practice which comprises mental culture and discipline. All these form an integrated, harmonious, all-round discipline called yogic Sadhana and methodology. One has to proceed step by step through this integrated culture to attain perfection and realization of the true divine nature of life. Hathayoga provides with a positive mental attitude of basic importance for sound health and longevity. The integral science of yoga treats human being as a whole without any divisional specialization.

The five constituents of human life are five Koshas. They are Annamoy, Pranamoy, Manomoy, Vijnanamoy and Anandamoy. Annamoy Kosha is the physical sheath or frame which is made of and maintained on food and nourishment. It is a gross, visible and perishable vehicle. The gross body is constituted of this Kosha only. It is the outermost covering of the innermost Self. The second is Pranamoy Kosha which is the vital, vibrant sheath of bio-energy, activating the other Koshas, containing the

five conative organs of action, viz Karmendriyas such as hand, feet, etc. in a subtle etherial form, and eternal source of creative force and action. It is an inseparable part of the universal Prana principle. The third is Manomoy Kosha, a subtle sheath composed of mental stuff and essence, a perennial source of emotion, desire and will-power containing the five cognitive organs—Jnanendriyas—like the eyes, ears, etc. in a subtle form. The fourth is Vijnanamoy Kosha, the sheath of intelligence and genuine power of determination and ascertainment of good from bad, from various desires, growing in a welling from the third Kosha. This intellectual sheath is nourished on thoughts and the thinking faculty and such functions mainly in the intelligentsia, the thinking and judicious stratum of the society. Koshas number two to four constitute the Linga-deha or the subtle etherial body lasting or continuing throughout one's births and rebirths until final liberation or Moksha is achieved through yoga. This subtle body is differently known as mental body whose characteristics are dream experience, meditation, etc. The fifth is Anandamoy Kosha, the most subtle sheath which is called the causal body constituted of primal nescience experienced by the Witness Self in deep-sleep state called Sushupti and also in Samadhi. It is full of native bliss and joy as reflected from the purest pristine fountain source Atman, the non-dual Self, which is ever transcendent and is experienced in deep Samadhi and beyond. It is dormant more or less in ordinary, practical, mundane people, while it begins to blossom in the practitioners of yoga and the seekers of truth. The practice of yogic discipline enjoins Sattvic diets, benevolence, positive thinking and kindly actions with a view to purifying and nourishing the psychic body. The fifth sheath, Anandamoy Kosha, which constitutes the causal body, the body of primal nescience, lies very nearest to the Self or Atman, the ever-pure Supreme Consciousness and Bliss Absolute. Self-Consciousness and Bliss being ever transcendent, permanent and secondless directly reflects in the Anandamoy Kosha and then in the Vijnanamoy Kosha. Shining all the Koshas, It shines as Its reflection.

Five Koshas, three bodies (gross, subtle and subtler) and three states of consciousness (waking, dream and deep sleep) pertain to Swabhavaprakriti, Maya or Avidya—reflection of Consciousness; all of them are transitory, changeable, objects of perception, impermanent, hence unreal. The Self alone of the nature of Saccidananda is real and permanent. All else other than the Self appearing as the creations, are displays of Maya/Avidya. As Maya/Avidya, though reflection of Self-Consciousness or Brahman-Consciousness, is illusory by nature, it is unreal. Only Brahman/Atman, the non-dual Self, is real and ever present. There is no second entity in the Real Brahman/Atman. The universal creation is verily Brahman/Atman alone, and not a separate existence apart from the latter. The Knowledge of Brahman/Atman is the highest realization which is the summum bonum of all kinds of yoga disciplines. Jnanayoga which is followed and practised by the aspirants and seekers of the highest order

perfectly endowed with the primary requisites of fourfold spiritual discipline. Such an efficient seeker of perfection and realization of Brahman/Atman attains the highest Knowledge and directly experiences and realizes the Self-Divine, the Supreme Reality. The Jnanayogi realizes Brahman/Atman as his own Self by eliminating all kinds of attributing adjuncts or superimpositions made by Maya or nescience. The act of such elimination of ignorance is done through complete negation of ignorance and perfect remembrance of Brahman/Atman as the permanent Self. Thereby he becomes perfectly established in Brahman/Atman Reality and becomes absolutely identified with That by transcending duality in all respects. Thus he attains the consummation of life and becomes ever blessed with the highest happiness, unending bliss and everlasting peace.

The Rajayogi realizes the Highest Truth, the Supreme Divine Self, within through deep meditation, highest Samadhi with perfect absorption in his innermost Self. The Rajayogi attains the supreme perfection and realization through sincere practice of yogic disciplines of the complete course from Hathayoga to the supreme state of Rajayoga. The former is the psycho-physiological approach verging on the Pranic level, while the latter is a psycho-spiritual approach ending with the supra-intuitional approach verging gradually on the supreme state of Super-Consciousness and Bliss Absolute. It has been mentioned earlier that by sincere and regular practice of Asana, Bandha, Mudra, Pranayama, etc. pertaining to Hathayoga, the practitioner and seeker of perfection attains physical and Pranic purification, while by sincere and regular practice of Yama, Niyama, Dhyana, Dharana and Samadhi pertaining to Rajayoga he attains the purification of psycho-spiritual constitution and also perfection of supra-intellectual organon which causes the total transformation of human nature to perfect divine nature by arousing the spontaneous revelation of Knowledge of Oneness/Oneness of Knowledge.

Next comes Bhaktiyoga, the yoga of unconditional love for the beloved Lord and the Supreme Self. Men of strong emotional and devotional nature prefer Bhaktipath, the path of devotion and love. Bhakti means supreme devotion which is no other than true love. Supreme Love is the fulfilment of all laws which embraces all internally and externally without any division, exception and hesitation, irrespective of caste, creed, sect, etc. This Bhaktiyoga is also twofold—Vaidhibhakti and Ragabhakti or Premabhakti. The first one called Vaidhibhakti is mainly external practices of ritualistic process of Puja, Archana and Upasana of the beloved Divine Self which is ninefold. This ninefold covers the essence of religion and spiritual life. According to the opinion of the realizers of the last few centuries up to the modern time, the present time is called Kaliyuga for which Bhaktiyoga, the path of devotion and love, is indeed the best and the easiest. The Supreme Divine Love together with the steps leading to it is called Bhakti.

The expression of Bhakti therefore has a premature stage designated as Aparabhakti, differently called Vaidhibhakti, and a mature stage of subjective experience known as Parabhakti. Genuine Divine Love is viewed both subjectively and objectively, while this Bhakti in its transcendental aspect is an uncharacterizable, incommunicable and ineffable experience of infinite bliss and illumination always equated with Self-Realization or God-Realization. It is also called liberation in life or perfect esoteric spiritual knowledge which is verily Knowledge of Oneness/Oneness of Knowledge. The marks of a true devotee who possesses such perfect realization expressed through his/her moods, thoughts, words, and deeds, are called the objective aspect of Parabhakti. The subjective aspect of Parabhakti is considered superior to all spiritual disciplines, and all who are aspiring for liberation are exhorted to seek that and that alone.

Aparabhakti or the premature stage of Divine Love is further subdivided into Gaunabhakti and Mukhyabhakti styled as Vaidhibhakti and Raganugabhakti (Premabhakti). Before entering into the detailed analysis of Supreme Divine Bhakti or Love, it is necessary to say that Bhakti is divided into two parts. The first one is preparation, i.e. following and pursuing both external and internal disciplines for the balance, development and revelation of Divine Love, and the second part is the mature and advanced state of the preparation part of the same.

The preparation part consists of the discipline which is known by three different terms, viz Vaidhibhakti, Aparabhakti and Gaunabhakti. Either of the terms is applied or used in the preparation part by the authority. The seeker, before the attainment and perfection of Bhakti or Divine Love, is to follow the preparation part most sincerely and devoutly. Through sincere and devotional practice of the initial stages of the preparation part the Bhakta gradually attains perfection and maturity. The advanced/mature stage of Bhakti is also known by three terms, viz Raganugabhakti or Premabhakti, Parabhakti and Mukhyabhakti, which in its perfect stage is also termed as Aikantic Bhakti (exclusive or flawless Divine Love) and Urjita Bhakti, meaning spontaneous or overflowing Love. This Love is not a mere process and means. But wholly a divine principle, the true nature of the Supreme Divine Self, Godhead Absolute.

Bhakti in its perfect state is called Prema or Divine Love. Its premature stage is a mere process endowed with both objective and subjective moods, which has some reactionary effects more in the inner nature than in the outer nature. Before the attainment of the mature state it falls within the process, while in its advanced or mature state it is called principle. As a principle, it is wholly one with the beloved Lord, the Divine Self or the Absolute. At this stage the aspirant lover who is a love-life by virtue of Love Divine becomes unified and identified with the beloved Lord. The devotee-seeker comes to the end of his seeking and merges into or gets absorbed in

the beloved Lord, the Divine Self. That means the seeker transcends all the obstructions and barriers of duality and attains full identity with the non-dual Godhead Absolute. Simply speaking, the seeker becomes the sought or the devotee overcomes the duality between himself and the Lord, and thereby attains perfect oneness with the Godhead Absolute.

Parabhakti in its advanced state leads to communion with the beloved Lord first and gradually makes the duration of such state prolonged through Bhava Samadhi, meaning purity and stability of the inner spiritual sentiment. At this stage the inner mind and intellect of the devotee-lover get absorbed in pure Sattvic divine Bhavas which gives rise to Bhava Samadhi, a state of semi-stable absorption of the innermost nature. Bhava Samadhi and Bhavadasa, etc., which are subjective expressions of Parabhakti, attain perfection only through the grace of the beloved Lord/Guru when the devotee's love for the beloved becomes unconditioned and absorbed. At this stage the devotee's Bhava Samadhi and Bhavadasha turn to pure Ananda Samadhi, Prema Samadhi, Sahaja Samadhi, etc. which are identical to Samadhi of Nirvikalpa kind experienced by the Jnanayogi, Dhyanayogi (Rajayogi) in their mature state of Sadhana. This kind of Samadhi is the supreme state of pure Oneness of Knowledge/Knowledge of Oneness which is beyond mind and words, hence inexplicable. In such state the devotee-lover, the love-life, transcends his Jiva-hood and attains his Self-hood or God-hood nature. Thus he becomes liberated from duality of ignorance and attains his non-dual divine nature, absolute perfection and immortality.

Ishwara/Atman/Brahman are one reality called Godhead Absolute. The individual Self and the universal self are one though they appear to be different through ignorance. One's own self is the dearest and nearest to all. Self is the highest object and centre of love of the nature of Pure Consciousness, hence love of the Self is supreme and primary and that of others is secondary in accordance with the relation to and reflection of the latter. The Self is the embodiment of Existence, Consciousness and Bliss as well as the Witness of intellect and the rest. Owing to its proximity to the Self intellect gets illumined by the light of the Self-Consciousness. Intellect is the modification and seat of Triguna Prakriti. The fourfold Antahkarana evolves from predominating Sattva of Triguna Prakriti. That is why intellect, though a product of non-conscious Prakriti, is endowed with predominating Sattva Bhavas on which the Self, the Pure Consciousness, reflects. Thereby intellect catches the light of Consciousness and becomes intelligence. The light of intellect is a reflected or borrowed light. As a result of that it always acts as knower and knowable. As a knower it is the subject and as knowable it is the object, and the mind which is Sattva and Rajas by nature correlates them (the subject and object, or knower and knowable). Though intellect consists of predominating Sattva, while it becomes active, its subjective part as knower gets affected by Rajas and its objective part by Tamas always. In individual

life, this intellect is the ego and operates as the subject influenced by three modes or Gunas directly or alternately. Self is the Witness Consciousness of the intellect, which reflects in it and such reflection of Consciousness varies from time to time according to the predominance and influence of the triple Guna. What is called Bhavas are nothing but different names of the traits of Gunas manifested with the reflection of Consciousness. Expressed differently, Bhavas are verily the reflection of Consciousness associated with the traits of Gunas. Therefore Bhavas are mainly threefold—Sattvic, Rajasic and Tamasic. Again there are different gradations of Sattvic Bhavas which are original and mixed, permanent and transitory, whole and part, stable and unstable, pure and impure, real and unreal, principal and subordinate or auxiliary, divisional and sub-divisional, right and wrong, etc.

Intellect always plays with duality of subject and object, and it acts diversely being endowed with the aforesaid characteristics for which it causes maniness in oneness, diversity in unity, concord in discord, disharmony in harmony, difference and separation in the undifferentiated indivisible one. Self is immutable Consciousness which is ever Witness of the intellect and its functions.

In the path of knowledge the intellect is made purely Sattvic and free from taints of Rajas and Tamas through the practice of discrimination and detachment, etc. Then and then only does the Witness Self which is the innermost one reveal spontaneously. In the path of Dhyana or meditation, it is made subtle and perfectly one-pointed through the practice of concentration and meditation when Self reveals spontaneously without any obstruction and interference of inner nature (Prakriti). In the same way, in the path of Bhakti or love, the intellect is made perfectly Sattvic and spiritual through the practice of Aparabhakti, the preparatory stage of divine love, when pure divine Bhavas take appearance first and make the ground suitable for direct revelation of the beloved Lord or Divine Self in the life and unfolds His ever-sportful divine game (Leela) in the life of the Bhakta at His sweet will. Thus revealing in the heart of the Sattvic Bhakta who is called Premic Bhakta—pure love-life—the beloved Lord or the inmost Self removes all duality or darkness of ignorance from the heart of His lover-devotee and stands Himself perfectly manifested without any difference. In this way the devotee-lover, through the grace of beloved Lord or Self-Divine, attains the Self-Knowledge and becomes perfectly established in the immortal divine nature. Alike a Jnanin and Yogin, the Premic Bhakta also attains the same divine perfection, realization, emancipation, non-duality and immortality, which is the summum bonum of Self-perfection and spiritualization of life.

Divinization of life means realization of the Supreme Self or the Godhead Absolute which is verily the Oneness of Knowledge/Knowledge of Oneness. The means of realization are many, apparently different from one another, but the end is one and the same always. Whatever may be the means for the highest realization of Self-

Divine, it is nothing but a particular process endowed with the reflection of Consciousness, the becoming nature of the Being, in order to fulfil the spirit of divine will or desire that arises in the bliss aspect of the Godhead Absolute. The becoming nature of the Being, the Self-Divine, is no other than the energized nature of the Self alone.

### **Being and Becoming**

Brahman, the Godhead Absolute, the non-dual Self, is ever absorbed in Itself. This spontaneous absorption of Brahman/Atman is eternal knowingness which is spontaneous revealing as It is. Its spontaneous revealing nature, basically called Paravidya, is uninterrupted and flawless awareness of the same ever-conscious nature. Brahman is Being and Its be-ness is spontaneous knowingness, i.e. Paravidya. In the nature of Paravidya, i.e. in the be-ness of Being, is Sat or Existence and the ever-knowingness is the Consciousness or Cit and Its absolute wholeness is Bliss or Ananda. Being is Brahman/Atman, of the nature of Existence (Sat), Consciousness (Cit) and Bliss (Ananda). This Saccidananda is an indivisible entity. What is Sat is Cidananda, what is Cit is Sadanada, and what is Ananda is Saccit. Brahman/Atman is of the nature of Supreme Bliss which again is the object and seat of the greatest love. Bliss Itself is Love Itself and vice versa. Bliss for Bliss and Love for Love is the Supreme Reality. Brahman is Atman and Atman is Brahman, the same one Reality which is ever non-dual. The knowledge of identity of Brahman/Atman is the Knowledge of Oneness/Oneness of Knowledge which again is the nature of the Highest Love and Bliss. Now Paramsatya (supreme Truth or Existence), Paravidya (Supreme Consciousness) or Parajnana (Supreme Knowledge), Paramananda (Supreme Bliss) and Paramapremaspada (object or seat of the greatest or highest Love), the Supreme Love for the non-dual Self—all these are indivisible one, abiding and self-revealing entity. This supreme non-dual Self-Divine (Brahman/Atman) never deviates from Its true nature. Its true nature is “All Divine for All Time, as It Is”, which is ever unchangeable, self-effulgent and self-existent.

The Bliss aspect of the Godhead Absolute, the non-dual Self, Brahman/Atman, out of exuberance of joy or delight through Its spontaneous revealing nature, gets energized. This energism of the Bliss Divine is called *Jnanamoya Tapah* which literally means becoming. The Supreme Being or Self is Bliss Absolute whose Bliss nature is filled with will and desire to expand, express, unfold or reveal. This will or desire takes the shape of becoming. This becoming of the Being Absolute is nothing but to create or manifest, to know or experience and enjoy the same by Itself. Thus the Consciousness Absolute which is Existence and Bliss assumes the form of conscious energy which by virtue of energism or becoming again takes the shape of active energy



or force. Hence the becoming of the Being, which is no other than Shakti or power/force, is manifested as conscious energy and active energy. This twofold energy appears as conscious energy and material energy.

Differently expressed, the becoming of Being truly means Being energized. Spontaneous absorption of the Supreme Being, Brahman/Atman, gets energized. Through energism that Supreme Being without changing Its true nature gets attributeful and qualified. Thus the becoming nature of Being which is fundamentally Parasat, Paravidya, Paramananda and Paramapremaspada through the course of manifestation appears as Asat, Acit or Avidya, Nirananda and Aprem—Viraga or Virati. In course of becoming the attraction and repulsion manifest, and in the rush of manifestation there arises chaos out of the mixture or intermingling with one another which acts as obstruction. Such obstruction hides the nature of a thing and makes it appear as something else. For that cause there is contrary experience in the existence and revelation of the objects. That is to say, what is existing and revealing appears to be non-existing and non-revealing. The cause of such contrary experience is beginningless Avidya. Here by beginningless is meant prior to time or before creation. This Avidya is primordial substance. That means it is the inherent power of the Saccit Réality. This Avidya is technically known as Prakriti, the nature of becoming.

Prakriti is that becoming nature of Being, the Brahman/Atman, which includes all ideas of contrary experience such as Asat, Mithya, Avidya, Ajnana, Abhava, Kama, Kriya, Bheda, Parthakya (difference), Nirananda (want of joy, delight and happiness), Aprema (lovelessness), hatred, negligence, avoidance, indifference, non-liking or disliking, disapproval, violence, envy, jealousy, conceit, hypocrisy, agency, passivity, etc. Prakriti is that nature in which there is the reflection of Brahman, the Pure Consciousness and Bliss. This Prakriti is composed of three ingredients, viz Sattva, Rajas and Tamas, in a state of homogeneity. For the clear understanding of the idea of Avidya, the cause of obstruction, Prakriti is being postulated. As inherent nature of Brahman, Prakriti is a power, which literally means the source of creation or *creatix*. It is neither a product of Brahman nor a real entity apart from Brahman; but Brahman Itself filled with the desire to create, as has been mentioned before, wanted to break His monotony of oneness and became many. It is like a dream of Brahman/Atman, hence it is not only not unreal, but the Bliss aspect of Brahman which apparently becomes the manifold universe. This is how the supreme non-dual Brahman, the eternal unmanifest, becomes manifest and assumes myriads of forms called becoming.

This Prakriti by virtue of its creative power assumes the nature of becoming which is mainly eightfold. According to its natural characteristics, this eightfold becoming of Prakriti is as follows : (1) *Prakasham Karotiti Prakriti* (as of manifesting nature it is

called Prakriti), (2) *Prakaram Karotiti Prakriti* (as of differentiating nature it is called Prakriti); (3) *Prasaram Karotiti Prakriti* (as of expanding or unfolding nature it is called Prakriti); (4) *Pravedam Karotiti Prakriti* (as of dividing nature it is called Prakriti); (5) *Pramanam Karotiti Prakriti* (as of evidential nature it is called Prakriti); (6) *Prabuddham Karotiti Prakriti* (as of enlightening nature it is called Prakriti); (7) *Pralayam Karotiti Prakriti* (as of dissolving nature it is called Prakriti); (8) *Prashantam Karotiti Prakriti* (as of calm and peaceful nature it is called Prakriti).

This Prakriti is of two kinds. When the elements of Sattva is pure, Prakriti is called Maya; when impure (being mixed with Rajas and Tamas), it is said to be Avidya; Brahman reflected in Maya is known as the omniscient Ishwara who controls and rules over Maya and its creation, the world appearance. Brahman reflected in Avidya is Jiva which is subjected to Avidya. Jiva is of different grades owing to the degree of admixture of Rajas and Tamas with Sattva. This Avidya as a whole or collectively (Samasti Avidya) is the primeval nescience, which is the causal body. Ishwara presides over this causal body, and the pure Self witnesses that. When Ishwara identifies Himself with the causal body, He is called Prajna.

What is Maya and Avidya is nothing but ignorance itself of the nature of becoming, in which Brahman reflects and appears as Ishwara, Jiva and Jagat. That means Ajnana through the act of superimposition on Reality Absolute makes Brahman/Atman as Ishwara, Jiva and Jagat. This Ajnana, the becoming nature of Being—as it has already been mentioned to be of two kinds, collective and individual—constitutes the nature of Ishwara, Jiva and Jagat which are mere superimposition on Brahman, the non-dual Self-Divine. This Ajnana associated with the reflection of Consciousness of Brahman/Atman makes the unchangeable and immutable Brahman/Atman to be the ultimate cause, universal cause and individual cause with their respective actions, which constitute the Being-becoming, i.e. the diversification of Consciousness. That means Brahman appears to be the instrumental or efficient cause, material or elemental cause and auxiliary cause as well. Action of this threefold cause is verily the becoming which unfolds the entire living creation. Ajnana through its threefold component part, viz Sattva, Rajas and Tamas, associated with the reflection of Consciousness makes three bodies (viz gross, subtle and causal) of both Jiva and Ishwara and three states of consciousness (viz waking, dream and deep sleep), five Koshas (Annamoy, Pranamoy, Manomoy, Vijnanamoy and Anandamoy), out of five basic elements (ether, air, fire, water and earth).

Consciousness associated with the individual gross body is called Vishwa and that with universal (collective) gross body is called Virat, that with individual subtle body is Taijasa (shining), that with universal subtle body is Hiranyagarbha, that with individual causal body is Prajna and that with universal causal body is Ishwara.

Of the three states of consciousness, the waking state refers to the gross body, dream

state and meditative state to the subtle body, deep sleep and some kind of Samadhi also refer to causal body, the primal nescience which is the collective ignorance of the nature of pure Sattva. Real Samadhi is the identity with the Supreme Consciousness.

Of the five Koshas, Annamoy constitutes the gross body which is sustained and also dissolved in the same origin. The next three Koshas, i.e. Pranamoy, Manomoy and Vijnanamoy, constitute the subtle body and Anandamoy Kosha constitutes the causal body, a special state of collective ignorance. Annamoy Kosha is wholly of the nature of Tamas; Pranamoy Kosha is of the nature of Rajas; Manomoy Kosha consists of Sattva and Rajas; Vijnanamoy Kosha is of Sattva; and Anandamoy Kosha is of the nature of pure Sattva. Consciousness conditioned and limited by three bodies, with three states and five Koshas is Jiva. Consciousness associated with the same three bodies and states as well as five Koshas not conditioned and limited by them but remaining ever free is Ishwara who rules over them. The truth is that all these products of ignorance are superimposed on Brahman/Atman by ignorance itself and makes Brahman/Atman appear as Ishwara, the Cosmic God (the ruler of the creation), as Jiva, the individual self (subjected to and ruled by the former) and the entire phenomenal creation of diversified names and forms as the objects of enjoyment for Jivas.

Ishwara, Jiva and Jagat are the creations of ignorance, hence they are not permanent and real, though they are considered to be real through empirical experience, while from the Absolute standpoint Brahman/Atman alone is real and all else is unreal. The indirect meaning of Atman, the Self, is Consciousness, the witness of internal organ and Cidabhas (reflection of Consciousness). The indirect meaning of Brahman is Consciousness, the witness of Maya (ignorance) and reflection of Consciousness. The direct meaning or Reality of Atman is Saccidananda Absolute (Existence, Consciousness and Bliss Absolute), and the direct meaning or Reality of Brahman is the same Saccidananda Absolute (Existence, Consciousness and Bliss Absolute). Hence Brahman and Atman are identical, non-different. That means, Brahman and Atman, the Kutastha, are one and the same Reality; their difference is only in name and not in essence. One and the same Reality is called Kutastha, the indwelling Witness Consciousness, the Self and the all-pervading Consciousness, Brahman, which is the universal existence and beyond. Brahman/Atman is the Absolute Reality which is ever revealing, non-dual, eternal, changeless and undifferentiated. This Brahman/Atman is the supreme unmanifest, hence no question of Ajnana and becoming arises in It, while from the world standpoint, the beginningless Ajnana as Prakriti is posited in order to reconcile Ishwara, Jiva and Jagat as the experience of fact.

The relation of Prakriti or Maya with Ishwara is very mysterious because it unfolds the manifold differentiation as becoming apparently. The beingness of the Being which is Sat (Existence) and Cit (Consciousness), wills to create, to become appar-

ently, again it controls creation, becoming, Maya/Avidya, Prakriti. There is mutual superimposition or mutual intermingling between Ishwara and Maya; as a result Ishwara gets involved in the creation or becoming, Maya. Ishwara is that Consciousness which therefore is in the process of creation, becoming; and naturally as He is omniscient, owns and controls Maya. He is not something other than Maya in creation. He is the involved controller-Consciousness, and the power and process of becoming, i.e. the becoming itself, is Maya. Consciousness, i.e. Ishwara, reflects in Maya and Maya reflects in Ishwara. In Maya or Ishwara, there is no obstruction in usual course. For, Ishwara is omniscient, as Maya, the process of becoming or becoming itself, is a conscious process, energized Consciousness, running unobstructed. The Consciousness, as it is pure Cit, is self-revealing and is never really obstructed. Consciousness being the eternal substratum of all illumines all by its spontaneous light. It is the light of Consciousness that shines all that comes in its contact and remains by its side.

The becoming of the nature of conscious energy and active energy spontaneously unfolds from within and expands itself through its threefold constituent or component part, Sattva, Rajas and Tamas. The threefold constituent of Prakriti, though inseparable by nature, through their admixture in the process of becoming creates variation after variation in manifold ways with the existence of Consciousness in the background.

Becoming without Being is impossible, while Being without becoming is the Reality Itself. In becoming or creation, Being is the permanent background on which becoming takes the nature of world appearance. Gunas, the component parts of Maya, Prakriti, have the magical power which they spread out in such a mysterious way that it is always illusory and deluding by nature. The entire game of Gunas is the world drama which is the characteristic manifestation of Reality, of which Sattva is intelligence, Rajas is motion and Tamas is matter. These three by permutation and combination act like an enchantress. The magical power of that is to make the impossible possible and the possible impossible. That is why it is called *Aghatanghatanpatiyasi*. It creates all attributes, the supervening adjuncts, which it conjures up through intellect on the Pure Self, the Consciousness. Consciousness Itself is Brahman/Atman, the all-pervading real Existence of the nature of Light, Bliss and Love. Whatever kind of appearance is experienced, is nothing but either of the three Gunas or a combination of them in which one or another predominates. Quality is the power of Gunas which characteristically dominates over one another and which are neither as something different from substance nor being of the nature of substance; yet they have distinguishable characteristics for which they act as constituents as well, but can be separated or cut out not realistically but only ideally. Whatever variation Maya creates through becoming, i.e. whatever nature of appearance takes shape in becoming as gross individual or gross universal and subtle individual or subtle universal, Ishwara owns and controls them all.

In the process of ever-changeable becoming Avidya, Maya, unfolds itself in gradual ways. Avidya is the nature of Jiva and Maya is that of Ishwara. Body or Sharira of Jiva is made of Avidya which is perishable because it is negated by Vidya or Knowledge. It has been mentioned before how in course of becoming the pairs of opposites in nature have come into being. In the process of becoming Avidya and Vidya, i.e. ignorance and knowledge, get mixed and through that becoming is possible. What is found in the process is the play of different combinations of nescience (Avidya) and Science (Vidya), ignorance (Ajnana) and knowledge (Jnana), non-consciousness (Acit) and consciousness (Cit), unreal (Asat) and real (Sat), disappearance/absence (Abhava) and appearance/presence (Bhava), unhappiness (Nirananda) and happiness (Ananada), death (Mrityu) and birth/life (Janma), pain (Duhkha) and pleasure (Sukha), false (Mithya) and truth (Satya), wrong (Ashubha) and right (Shubha), non-self (Anatma) and Self (Atma) and so forth. The most remarkable feature in the process is that there is a false and imaginary want made by Avidya first and then the desire develops to fulfil that by asserting inner power for which the tools or instruments, i.e. senses, inner and outer, are needed, and they are supplied and made by Avidya itself in and through the process of creation, becoming. Another notable feature in regard to the process of becoming is that it follows the “effect and cause” reversely, “cause and effect” method in which the former is negated every moment by the latter; it is “causal” because out of it come the “subtle” and the “gross”. Sharira which has been mentioned before as Avidya, is not meant here in a conventional sense like something with hands and feet, or branches as of trees, but the perishable and perishing outer coating of the inner consciousness building and guiding it.

What is vividly found in the apparent nature of creation is that the outer nature is the gross, inner nature the subtle and central nature the causal. Above the causal is the transcendental one which is ever unchangeable and unmanifest and hence beyond becoming. In creation, causal is the abode of both subtle and gross, i.e. causal is the central nature from which proceeds the inner subtle and the outer gross nature. For the right knowledge and understanding of the entire becoming process and to arrive at the Self-Knowledge, the relation and function of Maya with Ishwara should be understood clearly, otherwise knowledge of reality of non-dual Brahman/Atman cannot be realized.

As Avidya is the Sharira of Jiva who is subjected to and imprisoned by it, Maya is the Sharira of Ishwara who has it under perfect control and who is the creator, omnipresent, omniscient and omnipotent. The entire creation is a conscious evolution of His will, which is Maya Sharira. Prajna's (Jiva's) Sharira is Avidya and he is under its control. Avidya being non-knowledge, identification with it means the experience that I do not know anything. Being the prior experience, this is the cause of all other experience, subtle or gross, inner or outer; hence it is called the causal body, the

primal nescience or collective ignorance. Actually it is the true state of Ajnana or ignorance wherein Jnana or knowledge itself partially remains covered or hidden. This is the forgetting stage of our own true nature which is the knowledge of ultimate Reality, i.e. Brahman/Atman, even there is no function of Rajas here. It is free from all Vikshepas, projections or limited ideas, hence It is closest to the absolute truth. This knowledge may be called Supreme Knowledge within Avidya (Prājna is Prajñā). This is also a Sharira because this is also perishable in the sense that this too will have to go and this actually does go. This Prājna gets changed and becomes Taijasa (shining) when it is identified with Linga or Sukshma Sharira due to the influence of Vikshepa of Rajas. The causal body is of Sattva and the subtle body or Linga Sharira is of the mixture of Sattva and Rajas, hence it is “shining” (Taijasa) because it is more ideal than material, as it comprises the Sattva (intelligence) and Rajas (motion or action) portion of the subtle elements.

Maya reflecting Brahman creates both Ishwara and Jiva. Jiva and Ishwara in their turn create the whole of the rest of the universe. This is the viewpoint of Advaitins. Differently expressed, Brahman reflected in Maya appears as Ishwara, Jiva and Jagat. In reality Brahman is non-dual untouched entity, but from the duality standpoint Ishwara, Jiva and Jagat are experienced and it is said that Ishwara’s creation extends from His desire to create the world to His entrance into all objects of creation; Jiva’s creation includes everything from the world of the waking state to his ultimate release—cause of all pleasure and pain. From non-dual experience, there is no creation, there is only Brahman/Atman alone. While from the viewpoint of duality the creation is the experience of fact. If creation is real, Brahman/Atman cannot be experienced. When Brahman/Atman is experienced, the creation is proved to be unreal. The unreal existence requires a permanent reality behind it. To the true wise who are identified with the knowledge of Brahman/Atman Reality, the creation is an illusion, the substratum of which is Kutastha, Brahman/Atman, the immutable, associationless Pure Consciousness, the Self of all beings. When through mutual superimposition Brahman becomes associated with Maya and its product, the intellect, an association which is phenomenal and not real, He is known as Ishwara, Jiva or Purusha. The truth is that Brahman is not really transformed into Ishwara or Jiva, but they are Its reflection. The mutual superimposition of Brahman and Maya, Atman and intellect being only phenomenal, imaginary and not real, the association is false. Therefore Jiva is a myth. Though Brahman is associationless and attributeless, due to false superimposition, It appears as reflected in intellect. In the knowledge of non-duality both Ishwara and Jiva are unreal.

Ishwara with Brahman as His substratum becomes the Lord of Maya and creation, and Jiva with Kutastha as his substratum becomes an agent and experiences diversity. Jiva, owing to his own fault, the fault of intellect, considers himself to be a bound

soul, limited by his imaginary conceptions of individuality. This is the play of Maya which has non-duality in the background as the permanent substratum. The duality of Maya or nescience is experienced as differentiation of Pure Consciousness, Brahman/Atman non-dual Reality as Ishwara, Jiva and Jagat or the universe. The three-fold creation of Maya, viz names, forms and actions, take the form of universal appearance including Jiva and Ishwara. The main characteristic feature of Avidya Maya is to make the unreal real and the real unreal which is unreal, hence perfectly to be realized. The differentiation of the entire creation, Jiva the individual, and Ishwara the creator, is illusory and altogether false. Through the act of superimposition Maya, the primal nescience, i.e. Avidya/Ajnana, makes all the differentiation in the non-dual Reality, Brahman/Atman. What is real is permanent, and what is unreal is impermanent. Since the supreme Oneness alone is the real and non-dual Self-Divine, there is none else. Therefore any other second entity in the non-duality is a superimposition. The entire universe which through ignorance appears as of diverse forms, is nothing else but Brahman/Atman which is absolutely permanent and self-revealing, abiding, as well as ever free from all the limitations of human thought.

All kinds of differentiation are mental conceptions which are products of duality of Maya. An ornament, though a modification (a design or pattern) of gold, is not different from it; everywhere the ornament is essentially the same gold, still it is called an ornament and not gold. It is fictitious and a fancied name merely. Gold is the essence or substance out of which ornaments with designs and patterns are made. By no means can the gold be separated from the ornament nor the ornament from the gold. The ornament or design, pattern is merely imagined (as separate) through delusion and the component gold alone is the abiding reality in respect of it. Similarly, the whole universe being the effect of real Brahman/Atman can never be separated from That, though apparently felt so and is in reality nothing but Brahman/Atman. The fundamental essence can never be differentiated. Therefore universal appearance is no other than Brahman/Atman Reality; it does not exist apart from the Supreme Reality, Self-Divine. The perception of its separateness is false like the qualities of blueness, redness, etc. in the sky. A superimposed attribute can never have any real value and meaning apart from its substratum. It is the substratum which appears like that through delusion. Such delusion is the creation of duality of Maya. Duality makes a man deluded owing to which he perceives through mistake the real to be unreal, and the substratum of the mistaken conception is the Brahman/Atman alone and none else. That is why Brahman/Atman alone is always considered as this universe to the deluded person. The objective views of universal appearance to them is a superimposition on Brahman, and all kinds of superimpositions are merely either a name or a form or an action.

Men of perfect wisdom realizes the supreme Truth, Brahman/Atman, in which

there is no differentiation of knower, knowledge and known, which is infinite, transcendent and the essence of Knowledge Absolute. The differentiation or contradiction between Ishwara and creation as well as Ishwara and Jiva is creation by superimposition, and is not something real. The superimposition, in the case of Ishwara (Lord), is Maya which is the cause of Mahat and the rest; and in the case of Jiva (individual soul), it is the three states and five Koshas which are the effects of Maya. So long as these two kinds of superimpositions continue, the sense of differentiation or contradiction caused by duality is experienced in life. But when they are perfectly eliminated there is neither Ishwara nor Jiva. When omniscience, omnipotence, etc. from Ishwara and the deficiencies of knowledge, power, etc. from Jiva are totally removed by discrimination what remains as the substance of both is Pure Consciousness which is Brahman/Atman Reality. Therefore, to remove the duality imagined through superimposition and realize the oneness or identity of the individual soul and the universal soul, Jiva and Brahman, one should eliminate those two superimpositions by means of realization of the Oneness of Knowledge/Knowledge of Oneness. The Oneness of Knowledge underlies Ishwara, Jiva and Jagat as well.

The negation of superimposition means de-superimposition or removal of the same. For that two means or processes are applied: one is negative or discriminative as Neti, Neti ("not this", "not this") process which ultimately leads to the undifferentiated state of Reality; the other means is positive process of "All Divine for All Time, as It Is" or Knowledge of Oneness/Oneness of Knowledge which sets one directly to the non-dual Reality. The second means also includes the process of "Anvaya and Vyatireka", meaning method of continuation and variation, agreement and difference or co-presence and co-absence. By practice of either of the two processes Jiva can transcend duality and attain his permanent non-dual nature. Duality continues till the attainment of non-duality. In fact, all functions of duality is the continuous play of superimposition (Upadhi). The men of wisdom know for certain that it is only the Upadhis that come and go, that perform actions and enjoy and experience the result, that alone decay and die, whereas the non-dual Supreme Self (Brahman/Atman) remains unchanged permanently as It is. By de-superimposition all contradictions are removed. That means all Upadhis which collectively take the world appearance, are negated by the light of the Knowledge of Oneness/Oneness of Knowledge.

There are other recognized or celebrated means for the attainment of Self-perfection and realization of Godhead Absolute (Brahman/Atman). They are called yogas of various kinds, some of which have already been mentioned before with their culminating results attained through deep Samadhi. Other than those already mentioned, the following processes of yogas are also conducive to liberation, perfection and realization of Self-Divine. They are (1) Kriyayoga, (2) Mantrayoga, (3) Layayoga, (4) Tantrayoga,



(5) Siddhayoga or Kundaliniyoga, (6) Mahakundaliniyoga, (7) Vyastiyoga, (8) Samastiyoga, (9) Mahayoga, (10) Akhandayoga, (11) Nityayoga, (12) Madhuyoga, (13) Sahajayoga, (14) Purnayoga, (15) Samatvayoga, (16) Atman/Brahmanyoga, (17) Paramarthayoga, (18) Saccidanandayoga.

(1) Kriyayoga: This is a particular method or process of a discipline or control of both vital energy and mental energy. Through regular practice of this process both gross body and subtle body—Prana and Manas—attain a balanced state wherein both Pranic energy and mental energy reach a standstill position. The main aim and purpose of Yogic process is to make still either the Pranic energy or the mental energy or the intellectual energy. As a result of that Samadhi develops, and in the maturity of Samadhi the Witness Consciousness reflects uninterruptedly. Thereby the sincere seeker attains self-perfection and realization of Self-Divine. On attaining perfection through this process, one achieves some supernatural power.

(2) Mantrayoga: This process implies constant repetition of some divine names or seed letters or sacred formulas which have been initiated by a perfectly realized guru. At the time of initiation the guru transmits his power with the Mantra to the disciple and gives him some spiritual instructions regarding the practice of the Mantra. By regular practice of Mantrayoga, which is based on Pranamoy Kosha, the Sadhaka experiences first some spiritual power and finally realizes his Ishta, the chosen deity, and through such deity achieves his desired objects either for this world or the next.

(3) Layayoga: This is a yoga of dissolution, meaning complete annihilation of nature, internal and external. The perfection of this process depends upon sincere and regular practice according to the instruction of the guru. The efficient disciple through such practice with firm determination and zeal attains perfection and realization of the Self. The practice of this method entails deep Samadhi with the realization as the culminating result. Thus the seeker attains perfection, liberation, realization and immortality as well.

(4) Tantrayoga: It is a ritualistic process with two parts—exoteric and esoteric. By the practice of the former, the Sadhaka attains some experience and power which lead him to the practice of the latter. The esoteric implies the control of the internal and awakening of the inner spiritual divine nature. For such development he requires direct support and blessing of a perfect Guru together with the grace of the Ishta who is either Shakti, the Divine Mother, or Shiva, the Divine Self. Tantrayoga includes Kundaliniyoga also. Kundalinishakti is considered Divine Mother Herself constituting the entire nature of life and the outer universe also. According to Kundaliniyoga, Mother Kundalini is considered to be the serpent power that remains in life in a coil-like form at Muladhar, the last end of the spinal cord. This science of yoga tells that there are seven psychic centres, philosophically known as Chakras or lotuses in the subtle body supporting the

spinal cord. They are technically known by the names: (1) Muladhar at coccyx, (2) Swadhisthan at the back of the generative organ, (3) Monipur at the navel region, (4) Anahata at the heart region, (5) Vishuddhaksha at the throat region, (6) Ajna situated in between two eyebrows, (7) Sahasrara at the crown. After initiation by an experienced guru, his Shakti works in the disciple by awakening the Kundalinishakti called the serpent power which lies in a coiled form at Muladhar. The spiritual disciplines that the disciple learns from the guru, when practised sincerely and devoutly, makes this power rise up and move upwards and pass through the successive upper centres or Chakras one after another in a gradual way or direct way until it reaches the Sahasrara centre wherein it meets with and embraces Sadashiva, the Supreme Divine Self, and gets identified with Him. Such identification implies the perfection and realization of Knowledge of Oneness/Oneness of Knowledge.

(5) Kundaliniyoga: This yoga has, directly or indirectly, relation with all other yogas. Through the practice of them, the power, knowledge and bliss of Divine Self which remain latent in life, get revealed and finally life attains freedom and Self-Realization. Divine Mother, Kundalinishakti, which generally remains asleep with Her face downward at Muladhar, by virtue of practice of spiritual disciplines after the initiation by the realized Guru, gets awakened and moves towards Sahasrara on interpenetrating all the Chakras successively. In the course of Her upward movement through different Chakras, She makes them energized with subtler and higher power, knowledge and bliss duly, till She reaches the highest end, Sahasrara, wherein She becomes unified and identified with the Supreme Divine Reality, Self, the embodiment of Saccidananda. Such identity is verily known as the supreme state of Samadhi, attaining which life becomes fully divinized. That means all kinds of ignorance in life come to an end and the Consciousness and Bliss Absolute reveal freely in their pristine glory. After the realization of Oneness of Knowledge/Knowledge of Oneness, She comes down to Muladhar, stays there and again at Her will rises to the Sahasrara or halts on the way for a while in any of the intermediary Chakras and then either comes down to the Muladhar centre or rises up and reaches the highest end. After the attainment of perfection, most of the time She remains at Sahasrara unified with the Supreme Being, and when She comes down She mostly stays either at Ajna or Vishuddhaksha or at Anahata centre and does not like to come down and stay at the lower Chakras, because She does not feel the need for that. It is due to the attainment of final freedom and realization of Oneness of Knowledge. The lower three Chakras from Muladhar to Monipur pertain to Avidya Maya (impure Sattva) and the next three Chakras from Anahata to Ajna pertain to Vidya Maya (pure Sattva), while Sahasrara, the highest end, is supra-Sattva by nature which transcends all qualities of Avidya Maya (duality and relativity) as well as Vidya Maya (pure Sattva). Thereby life becomes ever free and blessed. Perfection attained through the yoga of

Kundalinishakti is greatly related to the science of Samadhi. Samadhi is a state of consciousness which is either universal or transcendental. That is why Samadhi is of two kinds—Savikalpa and Nirvikalpa. The former is also known as Samprajnata Samadhi which includes other states of subordinate Samadhi, viz Savija Samadhi, Rupa Samadhi, Nama Samadhi, Bhava Samadhi, etc. This Samadhi is not all-perfect because the triad of knower, knowledge and known (meditator, meditation and object of meditation) remains in subtle seedlike form which becomes activated after the break of the Samadhi. The experiencer of this Samadhi cannot realize the Real Self or the Absolute though he experiences some subtle attributes of divine nature. He may have some vision of different deities and chosen godhead and enjoy the bliss of such experience. This, in fact, is a bar to the attainment of perfect Samadhi and freedom and realization of the true nature of the Divine-Self, the Absolute.

On the other hand, Nirvikalpa Samadhi is a state of supreme Consciousness where the triad of knower, knowledge and knowable does not exist at all, and there is no objective enjoyment. That is the sign of perfection which is ever free from the idea of duality and relativity of subject-object complex. Nirvikalpa Samadhi is also called Asamprajnata which is Nirvija Samadhi without any variation, without any seed of duality and relativity. That is why Nirvikalpa Samadhi is considered to be the highest state of Consciousness realized by the best of the efficient seekers/aspirants.

All kinds of Samadhis are experienced at the advanced stage of practice of spiritual discipline technically known as yogas of either kind. Truly speaking, yoga discipline of any kind culminates in Samadhi wherein the truth of duality is experienced. The truth of duality means knowledge of manifested divinity or qualified godhead. Nirvikalpa Samadhi is the highest and the supreme one in which Consciousness of transcendental nature, the Reality of Supreme Self of Godhead Absolute, is realized. The experience of Godhead Absolute means Self-identity with that which is verily the Knowledge of Oneness/Oneness of Knowledge, attaining which the aspirant experiences the consummation of life, the acme of experience (zenith of experience). One who attains such realization has no rebirth. He has nothing left knowable or unknowable, attainable or unattainable. His is a state which is inexplicable, ineffable and incomprehensible, i.e. beyond the range of human mind and words.

Kundaliniyoga has different names which have been mentioned before. Of them Siddhayoga is a kind. This kind of yoga is also called Shaktipatyoga. It is so called because during the act of initiation the Siddhaguru transmits His power of realization to the initiated one (disciple). As a result of that Gurushakti acts freely within the nature of the disciple by unfolding the form of Mantra, its culminating result, with various Mudras, postures, Asanas and Bhavas (inner spiritual modes and sentiments) before the final manifestation of Ishta (the chosen deity) with all his/her spiritual divine potentiality, knowledge and delight together with spiritual perfection.

All kinds of individual yogas and integral yogas mentioned earlier fall in the course of ascending order and are all assertive, that means depending on self-effort from the side of both the guru and the disciple equally. Whereas yogas apart from these and onward such as Mahakundalini and the rest fall in the course of descending order free from self-effort by both the guru and the disciple, a spontaneous revealing yoga takes shape or becomes effective or fruitful instantaneously—immediately after the initiation of unconventional super-divine method of either Jnanapat by a Mahapurusha or Anandapat by a Siddhamahapurusha and Premapat by a Leelavatarpurusha and Saccidanandapat by the Absolute Himself which is very rare in the spiritual divine science.

The most notable feature regarding the above-mentioned super-divine yogas and their initiation whatever can be utmost expressed is that all these yoga disciplines, viz Mahakundaliniyoga, Mahayoga, Akhandayoga, Nityayoga, Madhuyoga, Sahajayoga, Purnayoga, Samatvayoga, Atman/Brahmanyoga, Paramarthayoga, Saccidanandayoga, are not of assertive kind but of spontaneous revealing nature of the Super-Divine Reality, the Godhead Absolute, which is “All Divine for All Time, as It Is”. Yoga literally means to meet together or join together or union with the desired one or unity with the Reality, while in spiritual divine sense it is the eternal nature of oneness which never deviates under any cause and circumstance but is the ever-revealing nature of abiding Reality without any idea of two or a second. It is not really an act or functioning nature of Avidya, Maya, Prakriti but the real or true nature of Supreme Divine Self, the Godhead Absolute.

All kinds of the aforesaid super-divine yogas are not for the attainment of perfection or realization but for the perpetual indication of the perfection, freedom, realization which is not or cannot be the result of any Sadhana but verily the true nature of one's own Self. This is the august proclamation of the Super-Divine Being, the Godhead Absolute, not for any second but spontaneously for the trueness or naturalness or selfness or absoluteness of the “All Divine for All Time, as It Is”.

## CHAPTER V

### **Ajnana, Jnana, Vijnana and Prajnana With Their Ninefold Variation in Combination With One Another**

**Ajnana**—Partial and Integral, viz individual and universal  
(Khanda and Akhanda)

- i) Ajnana in, of, from, for, by, with, to, on and beyond Ajnana;
- ii) Ajnana in, of, from, for, by, with, to, on and beyond Jnana;
- iii) Ajnana in, of, from, for, by, with, to, on and beyond Vijnana; and
- iv) Ajnana in, of, from, for, by, with, to, on and beyond Prajnana.

**Jnana**—Partial and Integral, viz individual and universal  
(Khanda and Akhanda)

- i) Jnana in, of, from, for, by, with, to, on and beyond Ajnana;
- ii) Jnana in, of, from, for, by, with, to, on and beyond Jnana;
- iii) Jnana in, of, from, for, by, with, to, on and beyond Vijnana; and
- iv) Jnana in, of, from, for, by, with, to, on and beyond Prajnana.

**Vijnana**—Partial and Integral, viz individual and universal  
(Khanda and Akhanda)

- i) Vijnana in, of, from, for, by, with, to, on and beyond Ajnana;
- ii) Vijnana in, of, from, for, by, with, to, on and beyond Jnana;
- iii) Vijnana in, of, from, for, by, with, to, on and beyond Vijnana; and
- iv) Vijnana in, of, from, for, by, with, to, on and beyond Prajnana.

**Prajnana**—Absolute Whole (Akhanda)

- i) Prajnana in, of, from, for, by, with, to, on and beyond Ajnana;
- ii) Prajnana in, of, from, for, by, with, to, on and beyond Jnana;
- iii) Prajnana in, of, from, for, by, with, to, on and beyond Vijnana; and
- iv) Prajnana in, of, from, for, by, with, to, on and beyond Prajnana.

#### **Ajnana**

Ajnana in and the rest on Ajnana means Ajnana (ignorance or nescience) ruling over Ajnana. It is called unmanifest (Avyakta) or causal body of Self, specially known as Sushupti or deep-sleep state. This Ajnana is the totality of Avidya (nescience). The power of Ajnana is twofold, viz Avaranishakti or veiling power—power of self-concealment and Vikshepshakti or projecting power—distractive power or power of creating diver-

sities. By veiling power it covers or envelops partially the light of the Self-Knowledge and by distractive power it projects or creates the phenomenal creations of diversified names and forms on the Divine Existence (Consciousness Absolute).

Ajnana in and the rest on Jnana means sense objects, namely sound of ether; sound and touch of air; sound, touch and colour of fire; sound, touch, colour and taste of water and sound, touch, colour, taste and smell of earth. All these objects are perceived through five organs of senses. Of them sound is perceived by ears; touch by skin; colour by eyes; taste by tongue and smell by nose.

Ajnana in and the rest on Vijnana means inner sense (Antahkarana) which is four-fold in function. They are intellect (Buddhi), mind (Manas), ego (Ahamkar) and mind stuff (Citta). Ajnana or Avidya is called Prakriti, the power of the Lord in and through which the Infinite Divine Self (Brahman/Atman) appears to be diversified universe. Expressed differently, the Infinite Divine Self is of the nature of ever-pure Consciousness which is permanent, transcendental, indivisible, partless, secondless, changeless, without any beginning and end, without interior and exterior and without any exemplar. The Divine Self called Brahman/Atman, Ishwara, Sadguru and Maa as well, is self-existent, self-evident, self-luminous, self-perfect, ever free, distinct from merits and demerits, unconditioned, unlimited, unfathomable, undifferentiated, unsurpassable, beyond the comprehension of mind and speech, ever witness, and One without a second. It is Saccidananda Absolute, meaning Existence, Purity, Goodness, Consciousness, Bliss and Peace Absolute.

Prakriti is the inherent power of Divine Self. It is the reflection of the Consciousness of the Divine Self. Divine Consciousness, Existence, Bliss, Love and Peace are always Absolute. In and through Prakriti, the Absolute Reality, Brahman/Atman, manifests and appears to be universal creation of diversified names and forms. In the Absolute, Prakriti remains latent and inactive. With the association of Prakriti, the Absolute appears as universal Lord, Ishwara, called Hiranyagarbha. Ishwara is the Lord of Prakriti. Prakriti, Avidya/Ajnana which is the reflection of Consciousness Absolute, is constituted of triple ingredient or mode, literally Gunas (attributes or qualities). Jiva is Self-Consciousness under the subjugation of Prakriti. Jiva is conditioned by fivefold Kosha (sheath), three bodies (causal, subtle and gross), three states of consciousness (awaking, dream and deep sleep) and also by three Gunas (Sattva, Rajas and Tamas).

Self-Consciousness is ever pure. In Ishwara, though associated with Prakriti, It is free, while in Jiva It is conditioned by Tamas and Rajas and the rest, hence It is bound and limited. In fact, the Self in Jiva is the Witness Consciousness and the self-generated ego which is a manifestation of reflected consciousness as well as seat of individuality. It is ego (intellect) which is called Jiva. The reflected consciousness in Jiva acts as knower, known (object of knowledge) and knowing. The Pure Self is devoid

of this triad of knower, etc. The Pure Self is ever free from quality, object and change which pertain to Prakriti. These are the modifications of Prakriti. Self is non-object Consciousness and Prakriti is object consciousness which characterizes quality or attribute, change, action, modification, non-self—hence unreal.

The inner sense or Antahkarana is one, though it functions in fourfold way which has already been mentioned. This Antahkarana is a reflected modification of Prakriti, the reflection of Consciousness. Antahkarana reflects in the senses (organs of knowledge and action), which again reflects in the five sense objects. Senses play on the sense objects. It is said that Gunas in the form of senses play on the Gunas in the form of sense objects and body. The fourfold Antahkarana, viz intellect, mind, ego and mind stuff, is not only a modification of the threefold Prakriti, the reflection of Consciousness, but also the seat of all its functions. In and through this, Antahkarana, the non-dual Self-Divine, appears to be Jivas and also Devatas who act as deluded souls in the creation by forgetting their true nature of Pure Consciousness and Bliss Absolute. The same non-dual Self associated with Its self-generated nature, reflection of Consciousness appears to be Ishwara or Hiranyagarbha, the Cosmic God. This Cosmic Godhead becomes attributeful through Prakriti. Prakriti with all its evolutes, attributes and functions appears to be diversified creation or world existence. Both gross and subtle creations are the modifications of Prakriti, which are the objects of enjoyment for Jivas. Jiva is the doer, enjoyer and experiencer. Ishwara is only the Witness and Seer. He is neither the doer nor the enjoyer nor the experiencer but only the Witness Lord of Prakriti. Prakriti unfolds the world drama with the supervision of Ishwara who lies behind the creation as generator, ruler and lord of all. Beyond Ishwara is Brahman/Atman Absolute completely free from the existence and function of Ajnana/Maya Prakriti.

Ajnana in and the rest on Prajnana means the entire creation including the gross and the subtle as well as the causal state, the source of entire creation, the seed state or resting state of universal creation with all animate and inanimate entities. This Ajnana dwells in Prajnana wherein it has no function. Prajnana is attributeless, non-dual Self (Brahman/Atman), the Absolute. The Absolute is of the nature of Pure or Real Existence (Sat), Consciousness (Cit), Bliss (Ananda) wherein Ajnana dwells in a latent or sleeping nature. Ajnana or Prakriti has no action in the Absolute. It is active only in Vijnana as well as Jnana and Ajnana. Saccidananda is the Real Nature of the non-dual Self, the Absolute. This Real Nature is not qualified or conditional. It is beyond quality, condition and change. It is quality, condition and change that constitute Prakriti or Ajnana. Therefore, in Prajnanaswarupa Ajnana is inactive and functionless. Prajnana and Ajnana can co-exist simultaneously without affecting each other. Since Prajnana is the Absolute, Vijnana and the rest, i.e. Jnana and Ajnana, are the manifestations of Prajnana through Ajnana which altogether exist in Prajnana without creating any change of the

latter. Therefore, the creation of Ajnana can never contaminate and bring any change and modification in Prajnana, the Absolute. The attributeless Brahman is called Prajnanaswarupa. Therefore Prajnanabrahman, the non-dual Self, is the Absolute. Maximum variations of Ajnana are possible in the existence of Jnana and Vijnana which are the manifestations of Prajnana Brahman. As the phenomenon of creation is not admitted from the standpoint of Prajnanaswarupa, the non-dual Self or Brahman, the Absolute, Brahman/Atman Reality, is ever transcendental and beyond creation. The creation is admitted only through Maya, nescience. Maya is that (Ya) which is not (Ma). This Maya is said to be Avidya/Ajnana, nescience or ignorance. This Maya is very mysterious. It is inexplicable but it seems to exist and function. What is said about Maya is that it is neither real nor unreal nor both real and unreal, neither whole nor a part but something unintelligible.

### **Jnana**

Jnana in and the rest on Ajnana means plant life or vegetable world which has innumerable varieties of different species. This vegetable or plant world is a particular manifestation of life principle. Life principle is the expressive nature of Jnana. Jnana first manifests in Ajnana, meaning ignorance (Avidya or nescience). Here Jnana also means science. Avidya is energy. Jnana is conscious energy. Stone life is a sleeping state of life. That means life remains in earth and stone state in a dormant or sleeping state (condition). Its part-awakening is found in plant life and in the vegetable world. Life's expression in this state though visible and perceivable is undoubtedly very subtle in nature.

This plant life varies from one another according to its different kinds and species grown and developed in different qualities of soil, and under different climatic conditions. The variety that grows in water is of a particular kind with innumerable specific characters; each of them is different from one another; those grown and developed in marshy land are also of various types of individual character; those grown in soft soil are also of different kinds with various species in appearance; those born in hard soil are bigger and stronger in appearance and structure, and those grown and born in rocky soil are also of various kinds with different characters.

Plant life or herbal life is specified as fungi of various kinds, shrubs of various kinds including grass, etc. and creepers of various kinds. There are some kinds of plants growing in soft and mixed soil which bear fruit apparently without any blossoms. The apparent nature of plant world is so variable and of different kinds that each and every one of them needs special classification regarding their structure or shape, their nature of leaves and blossoms and their fruit as well. This plant world is the cause of growth and development of other species of life which go with endless varieties with different characters. In the panorama of creation plant life occupies



the most important and indispensable position and stratum. In this kingdom of nature the contribution of plant life is not only undeniable but also unsurpassable. Truly speaking, other lives such as those born of moisture, those born of eggs and those born of mammals are all dependent on plant life in one sense or the other. Its greatness and utility can be easily assessed from the fact that it is the food for vegetarian life; it is the main ingredient of herbal medicines for other lives. Truly speaking, food, medicine, dress, furniture, housing materials, shelter and the likes—all come from plant life. The beauty of plant life from its appearance is experienced diversely in its body, branches, leaves, stems, fluorescence, fruit. There are herbs and plants that are found to be poisonous in one sense, but in another sense they serve as medicine to others. Trees and plants in a collective sense constitute woods or forests. A forest contains various kinds of trees and plants, small and big. Trees and plants help other lives particularly human life by supplying them oxygen and absorbing carbon dioxide which is produced by human breath. From a greater sense and experience it can be said that other lives are but modified forms of plant life which is based on Jnana, conscious energy and principle.

Jnana in and the rest on Jnana means life of developed species extending from fish to mammals or human beings. Different kinds of lives with their specific characteristics are included within this aspect. The function of Jnana or knowledge in life is characterized by conscious energy or work of knowledge. Here we find a correlative function of the inner knowledge and science with the outer knowledge and science in nature. Here Jnana is not free from Avidya or Ajnana, though Jnana has a greater and subtler manifestation and function in much more developed and alternative nature. Jnana, meaning conscious energy or energized knowledge, functions in life through sense organs, i.e. through perceptive senses and inner senses, mind and intellect. Jnana in lower animals acts as instinct and impulse which is found in the life of more developed nature in the form of greater feeling, understanding and cognition.

Jnana in the life of fish and reptiles functions mostly as instinct and impulse which is found in a subtler and greater way in bird life. In mammals it is more developed with the growth of the faculty of thinking and finer feeling which gives rise to an understanding of a greater standard.

In human life, the aspect of Jnana has a greater scope for balanced development which grows in a very gradual and methodical way from gross to subtle first, then from subtle to subtler and finally from subtler to the subtlest. Of course, it is not found to be developed in one life. To reach the highest end it requires innumerable human births for its refinement and perfection. All developments of knowledge in sub-human nature is tainted with lower nature and qualities such as Rajas and Tamas. In plant life, it is mainly of Tamas and in other lives up to the mammal state, it is more